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What is going on in Quebec?

by Gerard Filion

(Gerard Filion, chairman of the Quebec Division, Canadian Manufacturers' Association and president of Marine Industries, Montreal, spoke recently to CMA members in Toronto. These are excerpts.)

(Canadian Scene) — The Quiet Revolution posed a certain number of questions: Where did the future lie for French-Canadians — in Ottawa, where they number 28 per cent, or in Quebec where they constitute 82 per cent of the population? What degree of political and economic independence does a people need for fulfillment? Why were such questions asked?

First of all, there is the matter of numbers. During the past decade, the proportion of French-Canadians in Canada has begun to decrease as the result of a rapid drop in the birth rate. And even in Quebec, immigrants opted more and more for the English language.

St. Leonard caused quite a ruckus. Yet this confrontation brought to the forefront a fact to force an Italian minority to learn French. English-Canada took the Italians of Montreal under its wing and invoked the principle of freedom of language for the immigrants, while after 100 years of Confederation, this same freedom has barely begun to exist for the one and one-half million French-Canadians living outside Quebec. The separatist idea, therefore, takes its roots in the collective conscience of a people who, feeling that they have never been fully accepted outside of what they call their borders, aspire to become masters in their own homes in a smaller motherland. In other words, French-Canadians are divided into two allegiances: a majority who believes that Canada is the motherland of all Canadians, and a minority who disown Canada and who wish to make Quebec the sole motherland.

Now, added to this purely political concept are social, economic and cultural considerations, for new ideas have circulated in Quebec as elsewhere, and the kind of society in which we grew up is now questioned by many of the younger generation. In its beginning, the separatist idea made its appeal only on political grounds. It rapidly turned to radicalism with the efforts of socialist, Marxist, Trotskyite and Maoist elements. In separatist circles, all vocabularies are amply used.

The village merchant and the ward notary dream of a small bourgeoisie republic, with its social levels well established and its own small businesses. At the other end of the spectrum, one recites the trite sayings of Mao and one builds a society in which the comrades prostrate themselves, all at the same level, before a Fidel Castro who is wearing moccasins and a ceinture flechee.

The vast majority of separatists advocate an evolution towards independence through democratic means; a small minority urge and use violent methods.

Up to the present time, the Parti Quebecois managed to keep control over its divergent constituent elements, but, at the same time, it is allowing itself to drift to the left. It is being carried in that direction by the influence of a certain number of union leaders who back it and by the lack of understanding the party has met with so far in business circles. Will the party manage to avoid the blow-out that threatens its every step, or will it sacrifice its middle-class support for good by opting for a Scandinavian-type socialism? It cannot forever, like the Union Nationale, play both ends against the middle.

It is hard to see how an independent Quebec could be built within a North-American-style society. Ideally speaking, this is not impossible, but the convulsions which Quebec would suffer in achieving this step would inevitably lead to radical policies being advocated by the movement's leaders. The drop in the standard of living and the increase in unemployment would give birth to social ills leading unerringly to direct intervention by the state at all levels of social life, How would the rest of the North American continent react to a social revolution of these proportions on its own grounds? Separatist leaders never tackle this aspect of the problem, except where they are looking at the world through rose-coloured glasses, and where they seem to be a hundred leagues from reality.

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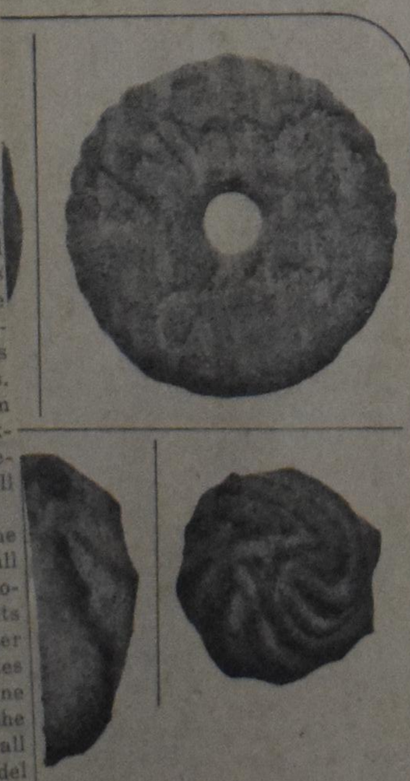

"Not all find the answer at once, but all find at least part of it."

ARBOUR RESCUE MISSION

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Chapel Service where the Gospel was presented by a different local church group each night. Here each man was offered an alternative to the unhappy life he was living.

As the work became better established, a Hostel for women and children was started. It is not a popular thought that women are also victims of alcoholism but there are many more cases than are ever reported. Inasmuch House became a haven for hundreds of women and children who came at all hours of the day and night.

At the Men's Hostel in the original Mission building, a growing need was felt to offer more than temporary help to the men. At this point the rehabilitation program of the Mission began, which is called the New Life Training Program, a name which all but explains itself. This program since it permits the man to stay for longer periods enables the Mission worker to establish a more understanding and personal relationship. Any man who really wants help will find the staff at the Mission ready and anxious to help.

The Rev. Boughan took me, therefore, to a huge building on Cannon and Mary Streets, in which building the Harbour Rescue Mission has rented three floors, under the name of 4 R Centre. Large areas where men and women are busy repairing furniture, refrigerators, radio and t.v. sets, where clothes are sorted and repaired, where rubber mats are manufactured and a host of other things.

Many of the articles donated to the Mission are given to the needy. Last year a total of more than $35,000.00 (estimated value) of food, clothing, lodgings, furniture and household goods was distributed in this way. The product of the workshops and other selected goods are sold to support these undertakings. There are many times when the cost of repair and handling of these goods exceeds the income produced in the stores. The rent of the huge building mentioned above alone is $800.00 per month.

THE ROAD BACK

When I asked Rev. Boughan whether it often happens that a man falls back into alcoholism, he said that the way for the true alcoholic is often very hard. Some men will require many attempts to really gain victory. However, he said, "the program at the Mission seems always to help the participant meet life's challenges better. Not all find the answer at once, but all find at least a part of it."

The Mission directs itself to the lowest level of humanity. They do not only try to deliver men and women from alcoholism, but they try to bring them back to a normal level of consciousness. This is what these people lack in the first place.

If they have succeeded in bringing people back to the normal level of consciousness, they then confront them with the gospel. God is speaking to normal people in His Word and for that reason the Mission tries to make people "normal" first. Experience has proven that working along with this program is most effective, because it proves that the gospel is consciously accepted and it seems that once accepted this way, people are not quick to let it go again.

The discussions are not only about Biblical subjects in the strict sense of the word. There are general discussions as well, although even these general discussions have always the Christian background as a basis.

There is not much advertising for the Harbour Rescue Mission. The work is almost done in silence for the Lord. However, "your Father who sees in secret will give you your reward." (Matt. 6:18)

D. Farenhorst.

Choralogy

by H. George Franks, M.B.E.

Have you ever heard of Choralogy?

I had not until recently, and then it came to my attention at a dinner party given by a prominent Dutch industrialist.

Choralogy, I was told, is a new branch of music, and although its home is for the present in Italy, its originator and prime mover is a prominent Dutch industrialist who, strangely enough, is not himself a professional musician.

In short, choralogy is the science of choral singing, a hitherto generally neglected activity in most parts of the world, although there are hundreds of choirs in some countries.

Almost anyone, including people with little or no musical experience, can sing in choruses, given the proper kind of leadership. But there is a great dearth of choir leaders, and so this Dutch industrialist, Oscar van Leer, who is President of a group headquartered in Holland and with operations in 31 countries, decided to initiate a movement to develop norms and methods of creating such leadership.

His first big move was to organize — and finance — a three-week study course in a lovely villa near Paderno in Italy. It was a remarkable affair. Musicians, psychologists, sociologists and professional youth workers from various parts of the world met in twice-daily sessions to discuss and implement the idea of leadership in choralogy, or choir singing.

The organizer is admittedly an excellent amateur musician; but, more important, he believes in music as a factor for good in the lives of individuals, and of society in general. He sees the actual making of music as an expression of personal creativity, leading to a fuller and a richer life, and he recognizes in group music-making a powerful means of social integration.

The idea apparently came to him a few years ago when on a holiday. Always having been so busy, he did not know what to do with his holiday hours, so he sat down and wrote an essay entitled: "Music's Inalienable Duty — the Pursuit of Happiness."

This essay, described as a remarkable combination of idealism and practical thinking, was the first step towards the recent meeting in the Italian villa, which was called the "Workshop of Choral Music". It was paid for by the Van Leer Foundation and directed by Everett Helm, an American composer and musicologist now living in Italy.

In his opening address Oscar van Leer urged the participants to put every effort into finding what he called new forms of choral leadership corresponding to today's new functions. He also stressed the importance of multi-disciplinary planning, because in every walk of life, he emphasized, it is essential to see things whole, to avoid compartmentalization, and to recognize the intricate cross-relationships inherent in all our activities.

It was in this spirit that this mixed group of enthusiasts discussed choral singing not as a strictly musical activity but as one involving social, psychological and artistic factors, all of which must be given full consideration if choral singing is to be made available to the musically uninitiated.

Moreover, the meeting arrived at concrete results in the form of a method and a curriculum for the training of choral leaders in future "workshops", — a curriculum that includes such subjects as social and cultural environment, group dynamics, humanistic psychology, youth leadership, social sensitivity, social change, expressive incentives, clear motivation and value clarification.

I must admit that I have not yet seen any indications that this new branch of music emanating from Holland has been taken up in Holland itself. Perhaps it is so universal and international that even Oscar van Leer himself has almost forgotten that it could be used in his own country. Or it may be that Holland is so well provided with choirs all over the country that van Leer thinks the needs of other lands are much greater than those of his own homeland.

However, if I know the Dutch, as I think I do, it will not be long before choralogy will be more than just a name in Holland. In any case, I am certain it would occupy the time of Dutch TV and radio to much better advantage than does a lot of the rubbish, — and I mean rubbish, — that is now presented for our supposed edification.

(Radio Nederland)

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Feeling sick, aches all over, remember this — to feel better quickly — take famous DIANA DROPS. Pharmaceutical substances in DIANA DROPS truly help at once to alleviate stubborn coughing, reduce feverishness, head and chest colds, catarrh. DIANA checks nasty sneezing, drippy runny noses, give easier and freer breathing in shortness of breath, bronchial asthma, bronchitis. DIANA DROPS also help relieve aching gums or toothache pain, acid indigestion, stomach gas and griping pains in the stomach. Nothing helps like DIANA DROPS to feel better quickly at once.

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h.D. Granted to Trinity Christian College History Professor

Mr. Rockne McCarthy, Assistant rofessor of History at Trinity ristian College, has been award- a Doctor of Philosophy degree the field of history from the niversity of Saint Louis. Dr. cCarthy's dissertation was en- lled **The Presbyterian Church rosses the Mississippi — The ife and Ministry of Salmon Gid- ngs.** The book deals with the lvent of the Presbyterian Church to the largely frontier communi- of Saint Louis in 1817, and the ork of Salmon Giddings, one of e early ministers. McCarthy races the conflict between the ew England background of Gid- ngs and the French-Catholic and outhern protestant thought which redominated in Saint Louis at is time.

Prior to his doctoral work, Dr. cCarthy received a Master of rts degree in Theology and a achelor of Divinity degree, both rom Covenant Theological Semi- ary, in Chattanooga, Tennessee. e attended Grinnell College, in rinnell, Iowa, for his undergrad- ate training, graduating with a ajor in history. Dr. McCarthy as been with Trinity for two ears, and during the current se- ester is teaching courses on merican history.

Dr. and Mrs. McCarthy and heir two children are residents of alos Heights, Illinois.

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Flower-strewn pathways,
All our lives thro';
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

God hath not promised
We shall not know
Toil and temptation,
Trouble and woe;
He hath not told us
We shall not bear
Many a burden,
Many a care.

God hath not promised
Smooth roads and wide,
Swift, easy travel,
Needing no guide;
Never a mountain,
Rocky and steep,
Never a river
Turbid and deep:

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

— Annie Johnson Flint

Trinity Christian College Students Get Firsthand Exposure to Urban Problems

On the weekend of March 26, eighteen students and two faculty members, Dr. D. Bergsma and Dr. J. De Jong, from Trinity Christian College, Palos Heights, Illinois participated in an "Experience Weekend" in the largely black community of Englewood on the south side of Chicago. For three packed days, the Trinity people lived with black families, talked with black leaders and college students, and were exposed to black cultural expressions.

The weekend began Friday at the Lebanon Baptist Church in Englewood where the Trinity students had a rap session with four black college students from Kennedy King College in Chicago. The black students talked of the racial discrimination which they had encountered in their lives in job hunting, in social relations, and in other more subtle ways. The Trinity group raised questions about subjects ranging from rioting to open housing. In an open and

of slavery, exploitation of black women by white men, the problems of the Chicago educational system, and the white dominance of businesses in black areas.

Later on Saturday, the group saw the play "The Me Nobody Knows," which is based on poetry written by black children in a ghetto situation. The evening was again spent with families in the area, and on Sunday, the group worshipped at the Lebanon Baptist Church before returning to Trinity.

In talking about the experience, most of the Trinity students were more than enthusiastic. Margo Wories, a freshman from Lansing, Illinois, felt that the weekend helped both the black and white groups to fight their individual prejudices. One of the students from Kennedy King College said about the same thing. As Margo put it: "He told us that when we got off the bus, he didn't even want to come and talk to us. All of a sudden he thought that here were twenty white people who had driven all that way just to see him and find out what he was like. He figured we cared about the problems, and he came over. I guess that's what it's all about — caring!"

Proposed U.S. Regulation Would Protect Sabbatarians

(Washington, D.C. RNS) Contractors and subcontractors who provide work or supplies for the U.S. Government may be required to permit all their employees to observe their Sabbath and religious holidays if a new regulation filed here is put into force. There is little doubt, observers say, that the regulation will become effective. The regulation is designed mainly to protect Jews and Seventh-day Adventists, but others it would protect include Moslems and such small Christian groups as the Seventh Day Baptists. In most of these cases, the Sabbath begins at sundown on Friday and continues for 24 hours, until sundown on Saturday, according to Old Testament guides.

The proposed rule, published in the Federal Register, would augment a five-year-old executive order barring discrimination on the basis of race, color, religion, sex, or national origin by employers holding federal contracts or subcontracting for such contractors. In a notice by Labor Secretary J. D. Hodgson, interested persons are invited to submit written comments regarding the proposed regulation to Arthur A. Fletcher, Assistant Secretary of Labor for workplace standards. (RES)

ONTACT

EKLY

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GUEST EDITORIAL

TO BE GOOD ENOUGH

It is comparatively easy for any press to become a crowd-pleaser by waving slogans and catchy phrases like a child's kite in the sky. A press merely needs to introduce Second Coming headlines for sensational events, and supplement these by material from the dirt files on personalities in the public view. It is even easier to capitalize on the insignificant bilines, as for instance, the president's favorite dog, or the prime minister's latest fashion. A press can become a crowd-pleaser by imitating other publications in presenting a digest of other people's work and thinking.

But a Christian press deliberately steers clear from such practices. Not only does such a press see it as her task to report on the salt pockets where the Christian life is being lived, but it also seeks to emphasize that a life which is enveloped in Christ consists of both necessity and delight. Realizing that the Christian life is not an abstract model, but a life that is lived by real people, the press serves a Christian community of people. Life beats with the hearts of these people; it rules their conscience and expresses their very soul. Where the Christian life is lived, there is a Christian community.

A Christian press distinguishes itself from a theological journal, a church paper, or a society publication, in that it does not seek to satisfy the specialized needs of the theologian, the philosopher, the denominational church member, or the club member. Though the press may welcome items of news which it considers of interest to its general readership, it does not engage in debate for the satisfaction of the few who would impose their personal views on all others.

The role of community conscience, guardian of morals and guide into the world of events and ideas is partly a role into which the press is cast by its own nature, and partly by its readers. As a result, the press may become involved in the main currents of the community, and report on the undercurrents, the waves and counter-waves, inasmuch as these contribute toward the common good. The Christian press serves a Christian public, including some of the likes and dislikes, the peeves and aspirations, of that public.

A good enough press does not curtail the reader's right to know what is going on in their countries and around the world. A good enough Christian press does not stop reporting when it doesn't like what it sees, because a denial of the negative side of life is a denial of living organisms. A good Christian press does not shrink from its responsibility: to inform readers of their rights and duties, to be a servant to its readers, to contribute constructive criticism, to dissent when dissent is called for, to entertain public opinion, to support whatever things are of good report.

Aware of its function, and humbled by its imperfections, the Christian press strives to serve in ever better ways and by all good means.

C.W.B.

Interesting Position Available

The Committee of Youth Evangelism Services is in need of a director to replace Miss Sarah Colenbrander, who will leave us due to marriage.

Requirements: General orientation in social paedagogics, ability to work with groups of children and youthful persons, creativity in the giving of leadership courses and the writing of instructional material.

The prayers of the Board are that a mature Christian, either male or female, will be found with a burning love for Canadian children who do not know Jesus.

The position of director will be open the beginning of May. Salary, housing, insurance benefits etc. all according to the schedule of the Home Missions Board. Place of residence in the Toronto area.

Help us to develop a true reformed program of evangelism among youth.

Existing Sunflower and Compass Clubs (more than 1,000 children) present a challenge which cannot be evaded.

Applications to be sent to Rev. R. Praamsma, 13 Patterson Ave., Brantford, Ont.

HAMILTON HARBOUR RESCUE MISSION

"Not all find the answer at once, but all find at least part of it."

Drunkenness is detestable. Usually children are afraid of drunk people. Even adults shun their company. In spite of all the fun which is made of drunkenness, people consider it inhuman. A drunk man does not think normally, he cannot control himself, and often comes in trouble with the law.

Without saying anything good about it, alcohol is often used as a flight, as an escape from the problems of life, whatever these problems may be. For a few moments one can forget his difficulties, only to realize that after the influence of alcohol is gone, these difficulties seem to be bigger, and the victims more deplorable.

About fifteen years ago a number of Christian people in Hamilton, Ontario gave the fate of drunken people a second thought. Instead of shunning them, they asked themselves what they could do for men who had taken refuge in alcohol. They followed the example set in other cities and started what was soon to become known as the Harbour Rescue Mission. The first years were difficult, because in order to provide for food and shelter, several things had to be bought, including a building. But trusting the Lord, they have not given up and the work has grown.

I was able to take a closer look at the facilities upon invitation of one of the boardmembers of the Hamilton Harbour Rescue Mission, Mr. E. J. Slothouber of Smithville, Ont.

I was received in a modest office in the main building on James St. North, where the Director of the Mission, Rev. Martin Boughan told me a few things of the work he is doing. Before Mr. Boughan became a minister, he had had some experience himself with life. He has been in the show business for many years before he entered the ministry. At that time he was a member of a famous Radio and T.V. Quartette called "The Mariners". His stage name was Marty Karl. There was lots of money, and the applause of millions of people. But somehow all of that didn't seem to satisfy some deeper inner need. Many years before Marty had become a child of God when he was converted in a small town in Stanberry, Mo. During this early religious experience this growing boy felt called to a life of service to God. It might have happened right from this time on, but World War II intervened. Marty then became a part of the Official Coast Guard Quartette and at the War's end this group went on into professional life together as "The Mariners". As time, fame and fortune all passed there came a time when Mary Karl responded to the deep need to fulfill the "contract" made with God as a child.

Many things happened, but when the time finally came to enter full-time service, it wasn't in a big church nor in a very big way. It was shovelling mud out of the basement af the first church in which he testified, after that church had nearly been destroyed by a flash flood.

But faith that this was at last the right course led on and on. Eventually Marty Karl was licensed as a minister of the Pentecostal Assembly of God. In January of 1963, at the invitation of the founder Enos Bearinger, Marty Karl became Associate Director of the Harbour Rescue Mission of Hamilton. In 1965 on the resignation of the founder, he took the post of Executive Director.

THE MISSION AT WORK

The work of the Mission began in 1956. At first its services were mainly intended for the homeless, jobless, transient men who walked the lonely back streets of the city. Good food, used clothing and a comfortable night's lodging were offered to these unfortunate men, many of whom had serious alcoholic problems. The Mission was a great help to the Police and other agencies of the city in their efforts to find help for these people. Many of those who came to the Mission were men with good educations and fine training, but who had tried to solve life's problems by escaping into alcohol.

The first point of contact with the road back was the nightly Chapel Service where the Gospel was presented by a different local church group each night. Here each man was offered an alternative to the unhappy life he was living.

As the work became better established, a Hostel for women and children was started. It is not a popular thought that women are also victims of alcoholism but there are many more cases than are ever reported. Inasmuch House became a haven for hundreds of women and children who came at all hours of the day and night.

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However, if I know the Dutch, as I think I do, it will not be long before choralogy will be more than just a name in Holland. In any case, I am certain it would occupy the time of Dutch TV and radio to much better advantage than does a lot of the rubbish, — and I mean rubbish, — that is now presented for our supposed edification.

(Radio Nederland)

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A CONFESSION OF FAITH FOR THE CHURCH OF THE SEVENTIES

(I)

by MERLE MEETER
Associate Professor of English,
Dordt College.

Article I:

THE WORD OF GOD

By His Word of ordinance and law, the Sovereign God created, sustains, and governs the heavens, the earth, and all creatures, material and spiritual, as well as His image-bearer, man. By His Word Incarnate, our Lord Jesus Christ born of the virgin Mary, Jehovah God created a perfect world and will one day restore that world — now fallen, flawed, wretched, suffering under the curse of sin — when He comes again in majesty to judge the living and the resurrected dead and to establish the new heavens and earth in which shall abide righteousness, peace, and everlasting joy.

By His Word Inscripturated, which Godly men were inspired by the Holy Spirit to write in the very words given by God, by this Bible, the provident Creator makes wonderfully clear and graciously sufficient (through errorless history, doxology, meditation, prophecy, gospel, mission documentary, pastoral epistle, and apocalypse) His message of redemption in the Messiah — the crucified, resurrected, ascended, and ruling Savior, Jesus Christ — so that His elect, who repent of their sins and believe in Him, may be saved and the impenitent and Christ-deniers may be without excuse.

This multiple revelation of God in His cosmos and its ordering, upholding law, in His Son, our Redeemer-King, and in His perfect, inerrant, and life-giving Scriptures is one unified revelation, the harmonious and beautiful manifestation of the True and Self-existent Covenant God, the Eternal Father of truth, righteousness, justice, wisdom, mercy, grace, and love: "For God so loved the world that He gave His Only-Begotten Son, that whosoever believes on Him shall not perish, but have everlasting life" (John 3:16).

Article II:

THE AUTHORITY OF THE BIBLE

Because our God hates the lie, His Word is wholly true and without error. Even though it comes to us in the words of men, it is a miracle of divine grace, inerrant, infallible, completely trustworthy; and it stands immutably as the only absolutely reliable standard for man's faith and consequent conduct of life (and all of life is religion). Also, though the heavens and earth shall pass away, the Word of the Lord shall never pass away, and that is the Word which in the Gospel is preached unto us.

The Scriptures speak to us as the voice of God Himself, in straightforward, non-mythological, historical language, of God's creation of the world and its creatures in six days; of the special, inspiriting, and immediate creation of Adam from the dry and lifeless dust and of Eve from his flesh by another wonderful act of God; of their temptation by Satan in the form of a serpent, their disobedience and fall into sin and their spiritual — as well as physical — death, and of our inherited corruption through Adam as the representative and federal head of mankind; of the history of Israel, God's Old Testament chosen people, as they lived and longed for the promised Messiah in bondage and journey, in psalm and prophecy; of Jesus' predicted birth at Bethlehem, His exemplary, obedient, compassionate, and sinless life, His agonizing and atoning death on the Cross of Calvary, His triumphant bodily resurrection and ascension into heaven, and His imminent, visible return on the clouds, with His angel hosts, to consummate His victory over Satan and all the powers of evil.

The central message of the Scriptures, then, is this Christ of God, in Whom all things integrally cohere and have their meaning (see Colossians 1). But to argue by unwarranted extrapolation that the Bible does not speak authoritatively and correctly in matters of history, natural science, geology, anthropology, psychology, and ethics is to delimit and asperse God's ability to communicate truth and to make His Word subject to the cynical skepticism of critical theorists, who, ironically, presume to judge those Scriptures by which, in fact, they are judged.

We therefore reject evolutionism, atheistic or theistic, which imposes its uniformitarian geological and biological conjectures on the Bible, and which repudiates thereby the Genesis accounts of creation and the world-wide flood: "For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II Peter 3:5-7).

By the Holy Spirit Paul epitomizes the authority and role of the canonical Scriptures as follows: "The Holy Scriptures . . . are able to make you wise unto salvation through faith in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly prepared to accomplish every good work" (II Timothy 3:15-17).

Article III:

THE GOSPEL OF THE KINGDOM

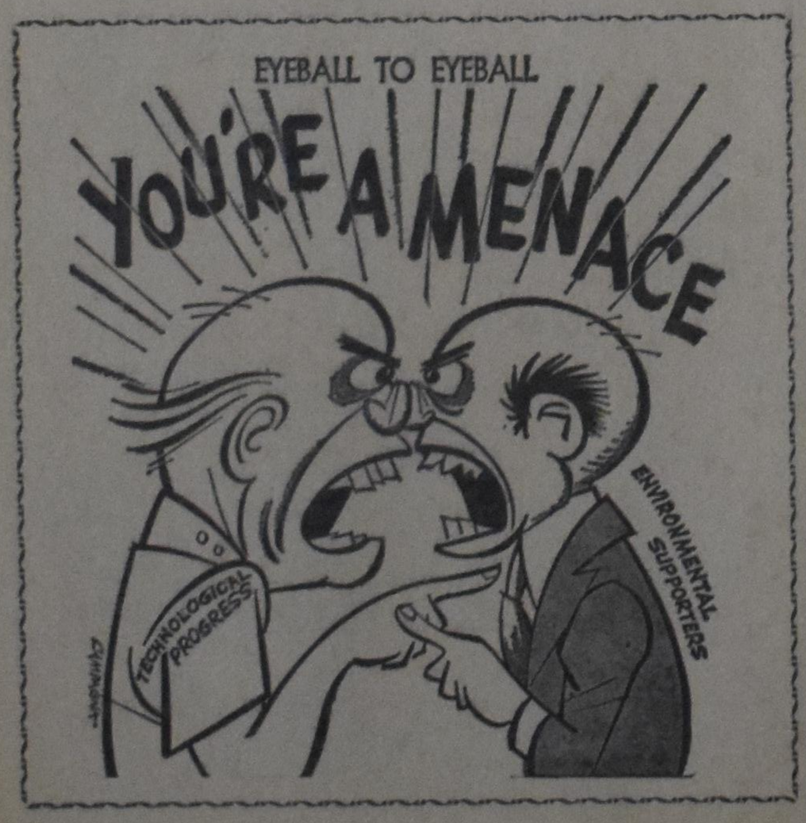
Not every Christian is called, qualified, and ordained by God to be an official minister of the Gospel. The Gospel ministry is a specific vocation that God gives to some men, to whom He also supplies the talents requisite to that work. Likewise, He calls other men to be lay pastors, and both men and women to be evangelists. But every Christian is called by God to witness to the Gospel of the death and resurrection of Jesus Christ for sinners, of the redemption price paid to the Holy Father with the blood of the Savior, so that all men may hear that Good News — some unto belief, repentance, and salvation, and others unto unbelief, rejection, and damnation. That is the vocation which all Christians have in common (see Mark 16:15-16). Every Christian is also a member of the Body of Christ — His Church of all ages as an organic unity. But all members do not have the same office or abilities; therefore, duties and dispositions in God's Kingdom are varied according to His wisdom and will.

To Jesus Christ, the Father has given all authority and power to establish **not** an earthly kingdom, but His kingdom rule in the hearts of His people: "My Kingdom is not of this world," He said; and "The Kingdom of God is within you." Moreover, He prayed as follows to His Father: "Thy Kingdom come," even though that Kingdom had already been savingly preached and miraculously adumbrated by both Himself and His disciples in His public ministry. But Jesus Christ is more than Savior and Mediator; He is also Lord and King, and His regal sovereignty requires His followers to promote His Lordship, knowledgably and obediently, in every human relationship, in every area of life (such as the Christian school, the Instituted Church, the family, the sciences, the fine arts, recreation, labor, and politics). That Scriptural testimony to the liberating relevance of Jesus Christ (**the** Truth) to all man's thought and consequent action must be promoted faithfully and joyfully and dynamically by His followers in every sphere of human existence.

The **fullness** of the Kingdom, however, will be realized only in the New Jerusalem, not in this present sinful world. The Christian works diligently, in hope, toward a world of men and human organizations redeemed and transformed by the Spirit of God and by the mind of Christ; but he does not delude himself that he will eventually produce a utopia in this decadent and sin-distorted world. The structures of society cannot be converted and rectified while the hearts of men remain obdurate and unregenerate. And because many are called and few are chosen, the Christian believer draws his assurance and strength, not from organizational power, but from the dynamic of the Holy Spirit, Who miraculously changes, by the Sword of the Word, the hearts of those whom God has ordained to eternal life, those elect in Christ before the foundations of the world (see Ephesians 1).

It is only the Gospel of the Blood of Calvary that can begin to revive and revitalize a neo-pagan and apostate society and its culture. For it is the reverent fear of **that** triumphant Lord which is the essential part of wisdom; and it is the concomitant knowledge of **that** Holy One that gives understanding and everlasting life.

(To be continued.)



HOME MAKERS

by REV. RALPH HEYNEN,
Pine Rest Christian Hospital Chaplain.

Last year our youngest daughter became the mother of a healthy, lively, baby boy. Since the Father is in the service, the normal routine of our lives was stirred up a bit. But somehow or other, there is something about the lusty cry of a baby in the middle of the night that makes a house more like a home.

Around this time of the year we are also mindful of the blessings of Mothers. Whether this is a young Mother with a little babe or those who have older children, or even Mothers whose children have already left home. We even pause to honor those of our Mothers who have gone on before and who are now translated to glory. A great deal of emotion is packed into Mother's Day. But as the song says, every day should really be Mother's Day.

Today we are very much in need of home makers. Mothers and wives do not like the term "housewife" that is used on the income tax forms, but we have usually managed to arrange to fill our form in by stating the occupation of my wife as being that of a homemaker. Whatever the computer thinks of that, I'm not quite sure, but at least it sounds a bit better. And there is some implication in this expression that I like very much, that Mother particularly is described as being a homemaker.

Now what is implied in this term? We have some wonderful houses nowadays. They are marvels when you stop to think of all of the advancements that have been made even during our lifetime. The houses are lighted and heated and gadgeted in a way that our Fathers never dreamed of. No longer do we need to struggle with clinkers, or split wood, or carry out ashes. We have our refrigerators, we have our frozen foods, we make much use of the modern conveniences. Instant mixes and prepared foods have made the work so much easier. There is a lot of push button ease about the laundry. We have some marvelous houses, but we also have many very poor homes.

The increase in the divorce rate, the number of children who break down under the strain of life, indicates that many people live in houses, but not really in homes. A home means more than just furnishings and rugs and gadgets or beautiful paintings on the wall. To me the furniture and the fixtures in the home should be made to be adapted to the needs of that particular family, not just because other people down the block happen to have their home furnished in a special way, but something that fits in with the needs of the family. And too many Mothers become housekeepers, rather than homemakers.

I'm thinking, for example, of those who insist that their houses be spotlessly clean. They stand by the door when the children come home from school and they say, "Don't you dare come in here with your dirty shoes." And some families just don't wear shoes around the house because it might leave streaks on the floor or marks on the rug.

Then you find also that many families try to keep their home in such a way that children cannot be in certain rooms of the house. They can be in the rumpus room, but not in the living room. A lot of children are brought up just that way. They do not live in a home, but in a house. Home must be a place where people like to be. We should arrange our houses in such a way that our children like to be home. That there are those kind of conveniences, those forms of entertainment, that kind of equipment that they can use for their leisure hours. Or convenient places where they can sit down and study or read a book. But not like a dormitory or an institution, run by many rules and regulations. But let it be a home where they love to be.

But not only is this true about the exterior appearance of the home, this is even more important about the emotional tone within the home. If there

Pastoral Counselling

is an awful lot of tension, if the home is run by too many rules so that children are told, "Don't do this or don't do that," or "We just don't do that in our family," when you have a lot of these kind of regulations, you also have a lot of transgressions and you have too many spankings that you have to give in order to enforce your rules.

I like to see the emotional atmosphere in a home as being relaxed, and not tense; loving, and not angry; disciplined, but not overly disciplined. For I do believe that we have to think in terms of the home as the place where children do learn discipline. But discipline is never an end in itself. It is always a means to teach them. Because the very word discipline means, to teach, like the word disciple. You don't punish your children just because of a certain transgression, at least I hope you don't, but you punish your children in order to teach them so that they can move from that point where they need these kind of external controls to the point of internal controls.

When there is a lot of strife and bickering between husbands and wives, parents and children, you also find the situation that the tone in the family is not particularly good. Because the emotional atmosphere in a house makes it a home, if it is a healthy atmosphere. Today it is commonly thought that one of the greatest contributing factors to mental disturbances is within the family. And I believe that this is true. And if this is true, then the family can also be the best place where people can develop good mental health. It works positively, as well as negatively. The atmosphere in many of our homes is of such a character that it is most unhealthy for a child to grow up in this setting. And it is also most unhealthy for husbands and wives. Watch the emotional tone in your family.

And then, I believe, and this I think is most important, we must also watch the spiritual tone. In order to make a home it is necessary that there be also a spiritual atmosphere. We must have a sense of values by which we live. You are not going to have this by means of a lot of preaching and lecturing, like telling your children you have to do this and you have to do that. Or by threats of hell, if they don't do this or don't do that they are going to be lost. No, the real spirit within the family, the spiritual atmosphere, is created by the example that parents set. You can tell your children that they should not be angry or hostile, but if you yourself are constantly critical and constantly angry at somebody, what are you going to expect from your children?

You can tell your children that they should not drink, for example, as they are growing up, but if parents themselves are willing to use liquor, what are you going to say if your son comes home drunk some night? There should be, to my mind, a relaxed spiritual atmosphere, one that is able to span the generations. One that does not build up the kind of tension that you find in so many of the families where the generation gap has become so great that they don't understand each other at all. They even speak a different language. It is important, then, that we think of the spiritual atmosphere of the home as being something that is just as normal as eating or drinking. Because when this is the way that we look at our faith in God, in our Christian relationships, then, too, this will spill over to the family.

We honor our Mothers. But we hope that our Mothers are not just housewives or housekeepers, but that they are homemakers. Because this is their greatest and most important function that they can have in life.

THOUGHT FOR TODAY: We must not always be fretting about past sins, but we must move to rise ahead creatively in Christian living. This will help us to get rid of some of the morose deadness and to move into the bright sunlight of successful living.

HET IS MAAR EEN VRAAG

Wij zijn in onze strijd voor het Koninkrijk Gods wel eens wat onvriendelijk jegens elkaar. Een man is nogal gauw bestempeld al naar gelang hij denkt. Wij klassificeren spoedig iemand als pietist of als fundamentalist, als liberaal of als conservatief, als reformatorisch of als modern. Daar hebben wij wel onze motieven voor en doorgaans kunnen wij wel goede gronden aanvoeren voor het stempel dat wij op iemand drukken. Onze maatstaf daarvoor is echter doorgaans meer ONZE maatstaf dan GODS maatstaf. Daarom is het geven van een etiket eigenlijk een gevaarlijke bezigheid. Zo gauw zien wij over het hoofd wat God bezig is te doen, wanneer wij ons druk maken over hetgeen mensen doen of zeggen of nastreven.

Er was een opvallend artikel kortgeleden in het Amerikaanse tijdschrift LOOK. Het was een reportage over een religieuze beweging in Californië, die bezig is zich over heel Amerika uit te spreiden. Het opvallende is, dat deze religieuze beweging zich voortspoedt buiten de bestaande kerken om. Het is, wat men op het eerste gezicht een fundamentalistische beweging zou willen noemen. Er worden geen nieuwe methoden gevolgd. Integendeel, het is de oude methode van het persoonlijk getuigen, zij het dan misschien in een wat moderner taal dan voorheen. Maar het thema is: Keer u tot Jezus. Hij komt. Spoedig!

En dan worden verhalen in dit artikel genoemd: een gehele "motorcycle gang" is bekeerd, een groot vermakelijkscentrum is overgenomen door een religieuze groep. Dansclubs zijn getransformeerd in godsdienstige koffiehuizen, waar jongelui zingen en bidden. Religieuze groepen worden gevormd in bekende universiteiten als Stanford, Berkeley en de University of California. Honderden predikanten begeven zich in deze ongeorganiseerde beweging, die groeit bij tienduizenden bekeerden.

Het opvallende van deze beweging is, dat niet de ouderen, maar de jongeren de leiding hebben. Het zijn de jongeren, die de stuwkracht zijn en misschien ook daardoor jongeren aantrekken.

Daar kunnen wij aan voorbij gaan en zeggen, dat dit wel weer afneemt. Wij kunnen zeggen, dat evangelisatie naar de kerk voeren moet. Wij kunnen menen, dat een dergelijk fundamentalisme geen wortels heeft en dat, in de taal van de gelijkenis, de zon de jonge planten spoedig zal verbranden. Maar wij mogen ons dan wel afvragen, of wij ons er op deze manier niet te spoedig hebben losgemaakt van iets, waar men in Californië over spreekt als iets zeer opvallends.

Wij zeggen dit niet om de lans te breken voor fundamentalisme. Maar wij brengen het wel op om te vragen of hier misschien een taak ligt voor ons, die al zolang meelopen in het kerkelijke leven en voor wie een kerk niet veel nieuws meer kan brengen.

Er was onlangs een gemeentevergadering in een van onze kerken, waar het duidelijk was aan te voelen, dat de mensen eigenlijk genoeg hebben van het dogmatisch verhandelen van verschillende gezichtspunten, maar zeer begerig waren naar het praktisch beleven van het christelijk geloof. Daar haakte de predikant van die kerk zeer ter zake op in. Hij stelde zijn gehoor de vraag of het wel voldoende was, dat wij zulk een enorm "storehouse" van bijbelse waarheden alleen maar voor onszelf houden. Als het waar is, dat wij met dankbaarheid mogen zeggen, dat God ons inzicht in Zijn Woord gegeven heeft, is het dan voldoende om dat inzicht alleen voor eigen gebruik te koesteren?

Wij geven het slechts door voor overweging.

Als het waar is, dat tienduizenden in Californië zich tot Christus wenden, en als het waar is, dat deze beweging niet te stuiten is maar zich als het ware over geheel Amerika verspreidt, zijn wij dan klaar om al die pas bekeerden binnen te leiden in de volle rijkdom van het evangelie? Niet met fanfare, niet met forse middelen, maar met wijsheid, met kompassie, met overleg, met geduld, met liefde.

De vraag lijkt urgent, nu meer dan ooit, wat wij doen met jonge mensen, die de Heiland gevonden hebben en voor wie dat zulk een enorme omwenteling betekent, dat ze er haast geen raad mee weten. Zijn wij klaar om ze op te vangen of gaan we door met onze lange discussies en twisten?

Het is maar een vraag. ***D.F.***

Boekaankondiging

KAMPER CAHIERS

"De tijd van het heil"

(De toekomstige tijd in de oud-oosterse en oudtestamentische heilsbeloften)
door Drs J. C. De Moor.
Uitg. Kok, Kampen.

Dit boekje is nr 15 in een reeks 'cahiers' gepubliceerd "In Opdracht van de Theol. Hogeschool", Oudestraat, Kampen. Wij betwijfelen of het wijs is, publicaties van dit karakter te doen verschijnen 'in opdracht van' een Hogeschool der kerken. Waar, zo vraagt men, haalt zulk een opleidingsinstituut het recht vandaan, het schrijven van boeken en boekjes "op te dragen"? En wat houdt het in? Soms ook dat men deze Hogeschool mag aanspreken op de inhoud van deze publicaties?

En dan de inhoud. Om 't kort te zeggen, Drs De Moor vergelijkt 'heilsbeloften' in de godsdiensten der volken rondom het oude Israel, met die gegeven aan oud-Israel. Over de bedoeling van die vergelijking wordt gezwegen. Het feit ligt er. Maar wat is de conclusie, de vrucht van deze wetenschappelijke arbeid? Grote overeenkomst tussen het O.T. en andere godsdienstige geschriften! Hoewel niet ontkend wordt dat de profeten in Israel spraken "in opdracht van JHWH", "Er is geen reden om aan te nemen dat in dit opzicht de praktijk in Israel zou hebben afgeweken van wat wij elders in het Oude Oosten vonden", p. 18. "In dit opzicht" dan dat, "mits der verhouding tussen JHWH en zijn volk goed was" (id.) het heil, de verhoring **spoedig** kwam na het gebed. Tot korte tijd voor de ballingschap lopen dus de 'heilsbeloften' in Israel en onder die omwonende volken zo goed als geheel parallel. In de Samenvatting, p. 23, luidt het dan ook:

"In het gehele Nabije Oosten, inclusief Israel (! vD), waren heilsbeloften van de goden (! vD; ook inclusief Israel? vD) gewoonlijk bestemd voor de toegesproken persoon en hadden betrekking op de nabije toekomst".

Als de ballingschap echter in zicht komt, verandert de situatie; dan is er in Israel "een ontwikkeling zonder enige echte analogie in het Oude Nabije Oosten". Dan komt het heil niet meer in de nabije tokomst, maar wel het onheil (de ballangschap). "Het heil werd verlegd naar een verder verwijderde toekomst".

Intussen waren de 'valse' (de '' zijn van Drs De Moor) profeten "vaak te goeder trouw". Hun houding was "zeer begrijpelijk" (p. 20), zij "stonden met hun verkondiging in de lijn van eeuwenoude tradities". "Zo ontstond een tragisch conflict binnen de kringen van de profeten, dat pas een einde vond" bij het begin van de ballingschap (p. 23).

"Pas daarna (en daarmee eindigt het boekje, vD) kon weer, zoals vroeger naar waarheid heil verkondigd worden voor een nabije toekomst, zij het dat vorm en inhoud van de belofte in sommige opzichten een radicale vernieuwing ondergingen". De woorden "zoals vroeger" duiden op de periode toen ten aanzien van het 'nabije heil' de zaken in Israel en bij de volken rondom zo ongeveer parallel liepen.

Voeg daar dan bij dat in het hele boekje niet één keer de Naam van de Heere Jezus voorkomt, dan zal de lezer verstaan waarom wij moeite hadden enige werkelijke waarde in dit boekje te ontdekken.*

G. VanDooren.

*) Inderdaad wordt in de aanhef eenmaal "de Messias" genoemd, maar deze inleidende opmerking functioneert in het geheel niet in het boekje. Niets herinnert ons aan Lukas 24:27: "En Hij begon bij Mozes en bij al de profeten en legde hun uit, wat in al de Schriften op Hem betrekking had".

Instituut voor praktische theologie aan de Vrije Universiteit

Samenvatting van de voornaamste resultaten van het rapport "Kerkbezoek"

A.

1. Er is de laatste 10 jaar over de gehele linie een sterke daling in het kerkbezoek te konstateren. Het bezoek aan de middagdienst daalt sterker dan dat aan de morgendienst. De daling gedurende de laatste vijf jaar is minstens even sterk als die in de daaraan voorafgaande vijf jaar.
2. Het kerkbezoek blijkt in verschillende situaties nogal uiteen te lopen:
   - in het westen en het zuiden is dit duidelijk lager dan in het noorden, het oosten en het zuidwesten;
   - naarmate de gemeente groter is, is het kerkbezoek geringer, met uitzondering van een relatief laag kerkbezoek in de kleinste gemeenten;
   - naarmate de gemeente een hogere urbanisatiegraad heeft is het kerkbezoek geringer;
   - in de gemeenten waar slechts één of twee diensten per zondag plaatsvinden is het kerkbezoek hoger dan in de gemeenten met meer dan twee diensten;
   - het kerkbezoek is geringer naarmate het percentage gereformeerden op de totale bevolking lager is.
3. In bijna al de situaties heeft de daling in de gemeenten, waarin het kerkbezoek relatief gering is, zich eerder ingezet en is die daling ook sterker dan in de andere gemeenten.
4. De deelname aan het avondmaal ontwikkelt zich op dezelfde wijze als het kerkbezoek, zij het met een vertraging van ongeveer vijf jaar.
5. Alle gegevens wijzen erop dat we met een zich versnellend proces te maken hebben.

B.

1. Bij een onderzoek in een Amsterdamse gemeente blijkt dat daar het tweemaal naar de kerk gaan tot de uitzonderingen behoort; een groot deel der gemeente gaat minder dan eenmaal per zondag.
2. Het kerkbezoek is geringer naarmate de leeftijd lager is; het is ook geringer bij doopleden dan bij belijdende leden.
3. Er is een duidelijk positief verband tussen kerkgang en interesse in het kerlijk leven. Degenen die weinig naar de kerk gaan voelen zich meer via niet typisch institutioneel gebonden aktiviteiten bij het kerkelijk leven betrokken.
4. De gewone morgendienst, de gewone middagdienst, de avondmaalsdienst en het avondgebed spreken de personen met een frekwent kerkbeziek relatief het sterkst aan; de dienst met een koor, de thema-dienst en de oekumenische diensten spreken de personen met een geringer kerkbezoek relatief het sterkst aan; de laatste drie soorten diensten spreken ook de jongeren naar verhouding meer aan.
5. Als onderwerp voor een themadienst wordt "de kerk" relatief vaak genoemd, door degenen die iedere zondag naar de kerk gaan, "de opvoeding" en "het geloven in de wereld van alledag" door hen die meer dan eenmaal per maand maar niet iedere zondag gaan en "het rassenvraagstuk" en ::de politiek" door hen die minder dan eenmaal per maand gaan.
6. De helft van de opgegeven redenen voor hetg eringe kerkbezoek hebben betrekking op geen behoefte en geen instemming, dan wel ergernis. Een deel van de mensen heeft — althans in hun eigen belevingswereld — een (beter)a lternatief voor de kerkdienst.

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RAPPORT UIT OTTAWA

CANADA HEEFT EEN NATIONALE STADSPOLITIEK NODIG

door Norman Campbell,

Parliamentary Press Gallery

(Canadian Scene) — De immigratie heeft geleid tot de ontwikkeling van de grootste steden zoals Toronto, Montreal en Vancouver, waar men naar verhouding een enigszins betere kwaliteit van arbeiders vindt dan in de kleinere centra en op het platteland. Dit werd verklaard in het Lithwick Rapport dat vorige maand door de Minister van Huisvesting, Z.E. Robert Andras in het Lagerhuis werd geintroduceerd.

Immigranten trekken over het algemeen naar de steden, maar de problemen van deze immigranten zijn niet gering, aldus het rapport. Slechte huisvesting, lagere lonen en dergelijke dragen er toe bij dat de immigranten in de steden ontevreden worden. Het is onmogelijk, zo gaat het rapport verder, om te zeggen in welke mate die ontevredenheid van voorbijgaande aard is. Het Departement van Arbeid is bezig dit vraagstuk te bestuderen, teneinde de vraag te kunnen beantwoorden of de bestaande problemen eenvoudig een deel vormen van het aanpassingsproces, of dat zij van voortdurende aard zijn.

Volgens het rapport bestaan er niet veel inlichtingen over de situatie onder de immigrantenbevolking, hoewel men in Montreal en Toronto ook voorheen studies heeft gemaakt op dit gebied. Bijna de helft van alle immigranten woont in deze twee steden en de sociaal-economische problemen van deze immigranten zijn hier waarschijnlijk ook het grootst.

Het rapport is het niet eens met de stelling die men vaak hoort dat het feit dat verschillende gezinnen in een huis samenwonen beslist betekent dat er een tekort aan woningen is. In het rapport kan men lezen: "Het samenwonen is een van de manieren waarop de immigrant probeert de huisvestingskosten zo laag mogelijk te houden, teneinde voor een eigen huis te kunnen sparen. Dit is beslist een verstandige manier voor het overkomen van de aanvankelijke problemen waartegenover de immigrant zich geplaatst ziet . . ."

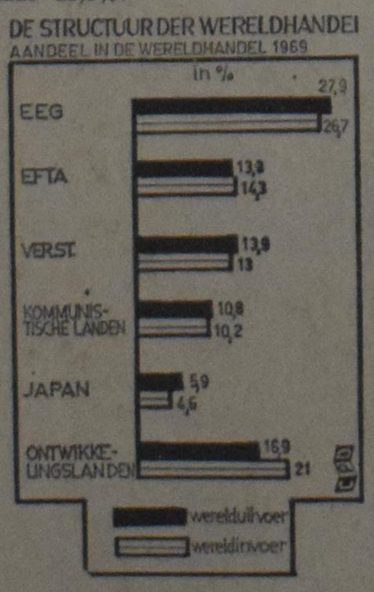
De immigranten die naar Toronto trekken moeten over het algemeen langer op werkverschaffing wachten dan in de meeste delen van Canada. Bovendien zijn er naar verhouding meer werklozen onder de immigranten in Toronto dan in de rest van het land.

Er wordt in het rapport veel critiek geleverd op Canada's huisvestingspolitiek. Jarenlang heeft men in Canada volgehouden — ook door de Central Mortgage and Housing Corporation, dat het vrije huis de meest ideale oplossing is voor het gezin. Men hield dit vol, ondanks het feit dat het duidelijk werd dat men in Canada steeds meer geld aan andere dingen ging besteden, aan auto's bijvoorbeeld. De kosten die aan het bezitten van een vrij huis verbonden zijn zijn enorm, zo zegt men in het rapport. De bouw van vrije huizen leidt tot grotere vraag en dus hogere prijzen van bouwrijpe grond, er wordt veel geld belegd in dit type huizen en alles bij elkaar vergroot het de bestaande problemen. Men is niet zuinig met de critiek: "De woningerisis is het resultaat van een onjuiste politiek waarin men oplossingen zocht voor problemen die men slechts gedeeltelijk begreep".

In het laatste hoofdstuk van het rapport worden mogelijke verbeteringen besproken. Men zegt o.m. dat een van de manieren om de groei van de stedelijke problemen te voorkomen is het verminderen van immigratie.

De EEG (Common Market) sterkste positie in de wereldhandel

De structuur van de wereldhandel vertoont over de afgelopen tien jaar een jaarlijkse toename van gemiddeld 8,6 procent. Als gevolg van het zich zeer fors ontwikkelde handelsverkeer tussen de westelijke industrielanden nam het aandeel van deze landen in de werelduitvoer over 1969 met 6% toe. De Kommunistische landen nemen jaarlijks thans bijna 11% van de werelduitvoer voor hun rekening. De ontwikkeling van de uitvoer verloopt vooral voor W.-Duitsland, Italië en Japan gunstig. De stijging der uitvoer van Engeland en de Ver. Staten vertoont een toename die onder het gemiddelde ligt. Zo bedroeg het aandeel van de Ver. Staten in de werelduitvoer tien jaar geleden ca. 15%, thans bedraagt dit 13,9%. Over die periode is ook het aandeel van de kommunistische landen gedaald van ca. 12% naar 10,8%, terwijl de EEG steeg van bijna 22% naar bijna 28%; de vrijhandelsassociatie van de EFTA daalde van 14,8% naar 13,3%.



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Het Christelijke Leven

(2)

Ons Tweevoudige Probleem: Zonden en Zonde

Bij onze overdenking van het Christelijke leven gaan we uit van de eerste acht hoofdstukken van de brief aan de Romeinen. Wij zullen ons onderwerp van de praktische kant bezien. De eerste acht hoofdstukken van de brief aan de Romeinen vormen een op zichzelf staand geheel, dat uit twee gedeelten bestaat. Het eerste gedeelte is hoofdstuk 1:1 tot 5:11; het tweede gedeelte hoofdstuk 5:12 tot 8:39. Bij zorgvuldige lezing zullen we zien dat deze twee gedeelten een verschillend onderwerp behandelen. In het eerste deel wordt b.v. het woord "zonden" (meervoud) het meest gebruikt. In het tweede deel is dat niet het geval. Het woord "zonden" komt daar bijna nooit voor, terwijl het woord "zonde" in het enkelvoud telkens weer gebruikt wordt. Waarom?

Omdat 't eerste gedeelte spreekt over de zonden die ik tegen God heb bedreven. Dat zijn er vele en men zou ze kunnen opsommen; maar het tweede gedeelte spreekt over de zonde, die als een macht in mij werkt. Hoeveel zonden ik ook doe, het is altijd weer die macht van de zonde die mij tot zondigen drijft.

Ik heb vergeving nodig van mijn zonden, maar ik heb ook bevrijding nodig van de macht der zonde. Het eerste raakt mijn geweten, het tweede mijn leven. Zelfs als ik vergeving ontvang van al mijn zonden, heb ik vanwege mijn zonde nog geen blijvende innerlijke vrede.

Wanneer het licht van God voor het eerst in mijn hart schijnt, roep ik maar om één ding, namelijk om vergeving, want dan wordt ik mij bewust dat ik zonden tegen Hem bedreven heb. Maar als ik de vergeving van zonden ontvangen heb, doe ik een nieuwe ontdekking: dan ontdek ik "de zonde" in mij. Ik ga beseffen dat ik niet alleen zonden heb bedreven voor God, maar dat er binnen in mij iets niet deugt. Ik ontdek dat ik van nature een zondaar ben. Ik heb in mij een innerlijke neiging tot zondigen, een innerlijke macht, die mij tot zondigen dwingt. Als die macht losbreekt, zondig ik. Al vraag ik dan vergeving, en ontvang ik die ook, toch zondig ik weer. Zo gaat het leven verder in een cirkelgang van zondigen en vergeving ontvangen en dan toch weer zondigen. Hoewel ik dankbaar ben voor de zegen van God's vergeving heb ik nog iets anders nodig, namelijk bevrijding. Ik heb vergeving nodig van wat ik gedaan heb, maar ik heb bevrijding nodig van wat ik ben.

(Wordt vervolgd.)

P.S. Volgens de laatste berichten zit Watchman Nee nog steeds in communistische gevangenschap waar hij moet zijn bloodgesteld aan wrede martelingen.

Our Dual Problem: Sins and Sin

We shall take now as a starting-point for our study of the normal Christian life that great exposition of it which we find in the first eight chapters of the Epistle to the Romans, and we shall approach our subject from a practical and experimental point of view. It will be helpful first of all to point out a natural division of this section of Romans into two, and to note certain striking differences in the subject-matter of its two parts.

The first eight chapters of Romans form a self-contained unit. The four-and-a-half chapters from 1:1 to 5:11 form the first half of this unit and the three-and-a-half chapters from 5:12 to 8:39 the second half. A careful reading will show us that the subject-matter of the two halves is not the same. For example, in the argument of the first section we find the plural word "sins" given prominence. In the second section, however, this is changed, for while the word "sins" hardly occurs once, the singular word "sin" is used again and again and is the subject mainly dealt with. Why is this?

It is because in the first section it is a question of the sins I have committed before God, which are many and can be enumerated, whereas in the second it is a question of sin as a principle working in me. No matter how many sins I commit, it is always the one sin-principle that leads to them. I need forgiveness for my sins, but I need also deliverance from the power of sin. The former touches my conscience, the latter my life. I may receive forgiveness for all my sins, but because of my sin I have, even then, no abiding peace of mind.

When God's light first shines into my heart my one cry is for forgiveness, for I realize I have committed sins before Him; but when once I have received forgiveness of sins I make a new discovery, namely, the discovery of sin, and I realize not only that I have committed sins before God but that there is something wrong within. I discover that I have the nature of a sinner. There is an inward inclination to sin, a power within that draws to sin. When that power breaks out I commit sins. I may seek and receive forgiveness, but then I sin once more. So life goes on in a vicious circle of sinning again. I appreciate the blessed fact of God's forgiveness, but I want something more than that: I want deliverance. I need forgiveness for what I have done, but I need also deliverance from what I am.

(to be continued)

Note: According to the latest information Watchman Nee is still in a communist prison where he must have suffered severe martyrdom.

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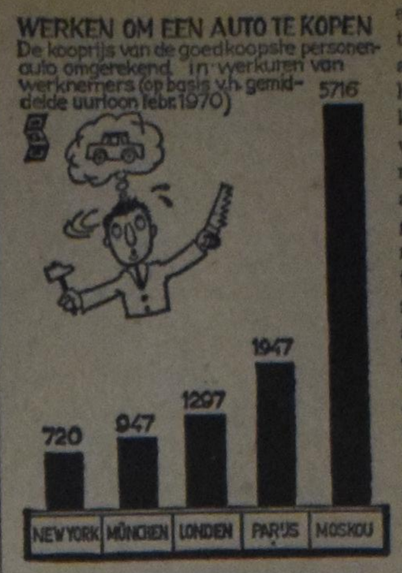

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DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(37)

Haring Boot is dertig jaar, lang en mager. Hij heeft een smal bleek gezicht en lichte grijze ogen, die ietwat verwonderd de wereld in kijken. "Dag beste zwager," zegt hij en geeft Jilderd een stevige hand. "Dus u was na al uw omzwervingen hier ook eens aangeland?"

Jilderd moet even wennen aan dit nieuwe familielid. Maar hij is al gauw thuis bij Metje en haar man. Als het eten is opgediend, is er even een pijnlijke stilte. Haring kijkt Jilderd aan: "Ik weet niet, of je gewend bent om te bidden voor het eten. Wij doen het niet, zie je."

"Ja ik wel," zegt Jilderd en sluit de ogen.

Terwijl ze eten, praat Jilderd daar even op door. "Ja ik heb altijd gebeden. Zonder God komt een mens niet ver in de wereld, vind ik. Ik heb een jaar in de barre ijswoestijn van Canada doorgebracht. Ik was daar met een Noor, die geloofde ook nergens aan, tenminste, dat zei hij. Maar op kerstavond, nu een jaar geleden, terwijl er een vreselijke sneeuwstorm woedde, las ik het kerstevangelie en toen wilde mijn kameraad toch luisteren. Toen vloekte hij niet. Jullie kunnen je dat niet voorstellen, maar toen wij daar met z'n beiden zaten ver van alle beschaving en de bewoonde wereld, is het mij tot grote troost geweest, dat ik wist dat God overal is en dat Hij ons in Christus als zijn kinderen wil aanzien. Werkelijk, dat is de waarheid." De donkere ogen van Jilderd kijken hen ieder afzonderlijk even aan. Metje in elk geval moet dat kunnen begrijpen.

Metje buigt het hoofd over haar bord, maar Haring meent verplicht te zijn een verdediging te moeten beginnen. Hij benadert dit terrein van de menselijke kant.

"Kijk eens Jilderd, ik ben er niet bij opgevoed. Mijn ouders gaan nooit naar de kerk. Bij ons thuis deden ze er niet aan. En als je ziet, wat er vaak naar de kerk sjouwt! Nou dan vraag ik mij af: zijn die beter dan wij? Natuurlijk er zal wel iets bestaan. Maar Metje is er ook afgestapt."

Jilderd eet zwijgend, dan zegt hij: "Dat begrijp ik. Maar heeft ze daar vrede mee. Geloof je nu niets meer, Metje?"

Metje kijkt met een schuwe blik naar Haring. Dat is de vraag die de ouderlingen haar stellen als ze op huisbezoek komen. Een klaar antwoord heeft ze er nog nooit op gegeven. Dat doet ze nu ook niet. "Och, natuurlijk wel," zegt ze, "maar hoe gaat dat? Je gaat niet meer naar de kerk, je leeft er niet meer zo bij. Maar ja, soms . . . ik denk wel eens . . ." maar verder komt Metje niet.

Haring vindt dat ook niet nodig. Hij begint over andere dingen te praten. Als je een vrouw hebt uit een christelijk gezin geeft dat toch wel eens moeilijkheden. Er zijn dingen, waarin hij zijn vrouw niet begrijpt.

"En heb je nu geld genoeg?" vraagt hij. "Wat ga je nu verder doen? Of ga je nu rentenieren?"

Jilderd lacht vaag. Hij komt met zijn briefjes van honderd op de proppen. "Cadeaus kopen heeft ook zijn bezwaren," zegt hij.

Ze nemen het geld in dank aan. En dan moet Haring weer naar het kantoor.

Jilderd neemt afscheid. "Je komt maar eens terug," zegt Haring.

In de voorkamer zit Jilderd dan en rookt een sigaret. Buiten staat het harde licht van deze heldere januaridag over de stille straat, over huizen in aanbouw, over verfromfraaide groentetuinen. Het geeft Jilderd een triest gevoel.

Hier zit hij in de kamer bij Metje, zijn zuster, die nergens meer aan doet.

Ze loopt de kamer in en uit. Ze is met de afwas bezig zeker, maar ze gaat niet bij hem zitten. Ze wil liever niet met mij alleen blijven, denkt hij. Wel, als hij daar aan denkt, dan zal hij maar opstappen.

"Je blijft toch thee drinken?" vraagt Metje, maar zonder aandrang.

"Nou nee, ik stap weer op," zegt hij.

Als hij haar hand drukt dwalen haar ogen langs hem heen. "Tot ziens, ik kom nog wel eens weer," zegt hij.

"Ja, dat moet je doen, Jilderd."

Hij loopt de trap af. Staat weer buiten in de stille straat. De zon kruipt weg achter opkomende koude nevel. De daken der verste huizen vervagen in de melkwitte mist. Jilderd zet de kraag van zijn overjas op. Hij heeft het koud. In een bleek jachten twee slonzige honden rond een kale rozenstruik. Hij loopt langs de winkelstraten. Hier is het drukker, maar hij neemt er geen notitie van. Hij loopt door de stad, zonder dat hij iets ziet.

Zo, zijn zusters heeft hij ook weer terug gezien. Feikje en Metje, ze waren hem beiden vreemd. Wat is hem niet vreemd, nu hij na zijn omzwervingen weer in zijn oude dorp terug is?

Jilderd loopt naar het station. Weggedoken in een hoekje rijdt hij naar huis terug. Daar zit hij nu, een rijk man. Is hij nu werkelijk rijk? Jilderd komt daar niet uit. Ja, hij zou kunnen kopen wat hij wilde, een boerderij, een zaak, een vrachtauto. Waarom doet hij het niet? Daar vindt hij geen antwoord op. Hij heeft toch wel gewerkt die vijftien jaar. Jilderd denkt deze dingen niet door. Soms doet hij het, maar dan moet hij vaststellen dat hij een vreemde is in z'n eigen dorp.

Hij stapt bij het kleine station uit. De bank, waar hij vijftien jaar geleden op zat en op de trein wachtte, staat er nog. Het is hier niet erg veranderd. De man bij wie hij toen een kaartje kocht, is zelfs nog dezelfde, alleen wat ouder geworden.

Met de bus rijdt hij naar het dorp. Het is al donker, als hij door de stille dorpsstraat stapt. De lichten in de etalages branden, de straat ligt uitgestorven stil.

Zijn ouders zitten nog te schemeren bij het theelichtje; vader dicht bij de kachel, de pijp in de mond. Moeder zit met de handen in de schoot.

Jilderd schuift bij de tafel. "Ja, daar was ik weer."

"Was het goed met de meisjes?" vraagt moeder.

"O ja best. Ik heb bij Metje gegeten."

"Metje," bromt vader. "Die doet nergens meer aan. Hebben jullie het daar nog over gehad?"

"Ja, wel even. Ik weet nog niet, of ze nergens meer aan doet. Ze houdt zich misschien wel zo, maar wat er in haar omgaat, wie zal het zeggen?"

"Ze komt geen kerk meer nabij," bromt vader. "Die Haring Boot heeft haar van het geloof afgetrokken. Het is ons een groot verdriet."

Zwijgend zitten ze in de donkere kamer. Op de weg rijdt een melkwagen voorbij, het theelichtje spreidt een rose krans om de hoofden van de oude mensen. Jilderd voelt hun verdriet mee om Metje, die in Leeuwarden woont, zo dicht bij en toch zo oneindig ver af.

"Kom, ik zit mijn tijd hier te verzitten," zegt moeder en staat op. "Jelke maak eens licht, Ik zal brood klaar maken."

Jelke steekt met trillende vingers het gaslicht aan. Bleek en schel valt het harde licht over de sjofele meubels, de oude prenten tegen de wand.

"O ja, ik heb nog iets meegenomen," zegt Jilderd. Een ronde kaas en een pond boter legt hij op tafel.

"Het is te erg," zegt Afke. "Te erg."

Maar Jelke gromt met een goedmoedige lach. "Och, als de jongen het betalen kan, Afke, dan is het mooi. Ik lust graag een plak kaas en boerenboter is ook wel in te nemen. Maar wat ik zeggen wilde, Jilderd, wij hadden het laatst over een nieuw huis, maar je moeder en ik hebben daar eens over gesproken en dan zou ik zeggen: doe het maar niet. In zo'n nieuw huis voelen wij ons niet zo best thuis. Wij wonen hier nu goed. Laat dat nu maar zo."

"Maar een nieuw huis zou toch mooi zijn," begint Jilderd nog, maar hij houdt er over op, als moeder zegt: "Het is goed bedoeld, Jilderd, maar wij willen het liever niet. En de mensen zouden maar zeggen: die Jilderd doet het maar, waar doet die vent het van." Verder komt ze niet, maar het is Jilderd ver genoeg. Dwars door vijftien jaar zwerven, vijftien jaar heimwee, oorlog en barre Noorden steekt daar zijn daad, zijn stelen als een mes in zijn hart.

Hij is stil terwijl ze eten. Later leest hij een boek. Hij ziet de letters, maar hij weet nauwelijks wat hij leest. Stil is het in de kamer, vader leest de krant en snuift door zijn neus, moeder stopt een sok. Als de klok negen slaat, legt vader de krant neer. "Kom, wij gaan naar bed. Het is al weer laat."

In het ijzeren ledikant ligt Jilderd en kan niet slapen. Zijn leven draait aan hem voorbij. Nu is hij terug en hij is rijk. Is hij rijk? Jilderd vouwt de handen. Hij bidt, zonder woorden . . .

* * *

De spreeuwen kwetteren in de bomen.

Februari.

Het voorjaar komt aarzelend over het dorp. Jilderd ziet het elke dag. Maar veel vreugde geeft het hem niet. Hij brengt zijn dagen door met wandelen. Wandelen in het dorp, door de velden. Vreemd gestemd is hij, als hij terugkeert van zijn wandeling over de verre eenzame weilanden, en de toren van het dorp wazig oprijst tegen de bleekblauwe lucht. Dan is er echter wel blijdschap in zijn hart, dat hij dit nog mag beleven. Weer thuis te zijn. Dan denkt hij aan de barre, lange dagen bij Valera in de rogge, de verschrikkingen aan het front. Maar tot een besluit, wat hij nu verder zal gaan doen, komt hij niet. Vage gedachten en plannen spoken in zijn hoofd; tot daden komt Jilderd echter niet. Soms in zijn droom loopt hij door Amsterdam, door de smalle straatjes, valt flauw op de stookplaat van het Griekse schip.

Dan flitst er nog iets door zijn gedachten: de oude man in Duitsland die hij heeft bestolen. Goed, het was oorlog en dan is veel geoorloofd. Maar Jilderd heeft er geen vrede mee. Mag hij, nu hij geld genoeg heeft, ook dat geld van die oude man houden? Neen, dat mag niet. Hij is er gauw mee klaar. En daarom neemt hij een besluit. Hij zal naar Duitsland reizen. Trachten die oude man terug te vinden of misschien diens zoon. In elk geval, hij zal een poging doen om dit onrecht goed te maken.

(wordt vervolgd)

De loop der tijden ⑦

door ALICE LOS

De vrede van Parijs werd dus in 1783 met zwierige handtekeningen bezegeld en maakte zo een einde aan de Amerikaanse Revolutie. Dat betekende, echter niet dat alle leed geleden was. In en om het Fort Niagara zagen de Six Nations, mistroostig de toekomst in. Er bleef hen niet veel over dan gelaten af te wachten wat er verder van hen worden zou. De weg terug naar de Mohawk Valley, naar de gronden die hen van oudsher hadden toebehoord, was practisch afgesloten, omdat de Engelse regering, toen ze de onafhankelijkheid van de dertien koloniën uiteindelijk erkende, en daarbij van een enorm grondgebied afstand deed, ook zo vrij was geweest daar de bezittingen van de Mohawks bij te voegen, waarover ze toch eigenlijk geen zeggenschap had!

Joseph Brant liet het er niet bij zitten en de inkt van de handtekeningen was nog niet droog, of hij was al op weg naar Quebec om daar met de goeverneur van Canada, Sir Frederick Haldimand, te overleggen wat er met de Mohawks gebeuren moest. Even een kleine interruptie hier: Van deze Sir Haldimand las ik dat hij als militair carriere gemaakt had. Hij was een Hugenoot van Zwitserse afkomst en heeft o.m. met de Zwitserse Garde in Nederland gediend. Later verkreeg hij de Engelse nationaliteit en werd in 1778 Goeverneur-Generaal van Canada. Ik maak me sterk dat Haldimand County, waarvan mijn woonplaats Jarvis deel uitmaakt, naar hem genoemd is. Maar terzake, en dus terug naar de Mohawks. Op een goede dag kregen ze daar in het Fort Niagara bezoek. Al van verre zagen ze een roeiboot naderen en het duurde niet lang of ze herkenden in de reus van een kerel die wat later het vaartuigje behendig op het strand trok, hun geliefde Reverend John Stuart. Wat een vreugde! Het bleek dat hij, kort nadat zijzelf en de Johnsons de rebellen ontvlucht waren, met vrouw en kinderen naar Kingston had weten te ontkomen, vanwaar hij nu, langs de noord- en zuidkust van Lake Ontario koers houdend, per roeiboot naar zijn schapen in de verstrooiing was komen omzien. Zij toonden hem de walnoten kist met inhoud die ze inmiddels weer opgegraven hadden, nadat hij tien lange jaren op een plek ergens in het land van een farmer, Boyd Hunter geheten, verborgen was geweest en zo voor hen behouden gebleven. Rev. Stuart vertelde hun dat hij het vóór zijn vlucht nog had moeten aanzien hoe hun geliefde Kapel door de rebellen ontheiligd was terwijl ze er hun drinkgelagen hielden. Dat was slecht nieuws, maar gelukkig was dat niet het enige wat hij hun kwam vertellen. De voornaamste boodschap die hij voor hen had, was de Goede Boodschap, dat God de loop der tijden regelt en bestuurt, ook de loop der bange en die der toekomstige tijden! Wie op Hem vertrouwt zal niet beschaamd uitkomen! Zo vatten de broeders weer moed.

De onderhandelingen die Joseph Brant met Sir Haldimand voerde, hadden ondertussen een bevredigend verloop. De goeverneur was van harte bereid om de Six Nations zoveel mogelijk hun verliezen te vergoeden. Toen Joseph dan ook, nadat hij eerst eens op onderzoek uit geweest was, voor zich en zijn volk vroeg om de strook grond die zich zes mijl ter weerszijden van de Grand River uitstrekt, vanaf haar oorsprong tot daar waar ze uitmondt in Lake Erie, werd hem dat grif toegestaan. Alles met elkaar besloeg dit zo'n 768.000 acres. Er gingen nog enkele onderhandelingen met de eigenaars, de Mississaugas aan vooraf van wie de Goeverneur namens de Engelse regering zoveel mogelijk land kocht om ook de andere Loyalisten een nieuwe toekomst aan te kunnen bieden, maar daarna stond niets hem meer in de weg. Vrolijk maakten ze zich op om naar hun nieuwe woonoord op reis te gaan. De vreugde werd nog even getemperd doordat er onenigheid ontstond tussen Brant en zijn neef Deserontyou die het met de keuze van Brant niet eens was. Hij wilde zich liever meer oostwaarts, langs de St. Lawrence River vestigen. Sir Haldimand gaf hem en zijn volgelingen daartoe permissie, maar de meesten schaarden zich toch achter Brant die hen verzekerd had dat de rivier die midden door hun nieuwe grondgebied stroomde, hen vast en zeker zou herinneren aan de hun zozeer geliefde Mohawk River. Zo trokken ze, met de meest vreedzame bedoelingen het land binnen dat nu Upper Canada genoemd werd en waar in vroeger tijden hun voorvaderen zo vaak dood en verderf gebracht hadden.

Het dorpje dat ze zich bouwden werd Brant's Ford genoemd. Er kwam ook weer een kerkje: Her Majesty's Chapel of the Mohawks. naar alle waarschijnlijkheid het eerste kerkje dat door Indians in Ontario gebouwd werd. Het hout ervoor kwam van Paris en werd voor kwam van Paris en werd door de stroom van de Grand River naar de plaats van bestemming gevoerd. Joseph Brant zag met ontroering hoe zijn stamgenoten opveerden. In zijn hart groeide het verlangen om zijn strijdbijl te begraven en zich voor de rest van zijn leven aan de geestelijke opbouw van de Six Nations te wijden. Andermaal ondernam hij de reis naar Engeland in de hoop er geld te verkrijgen opdat het nieuwe kapelletje weer net zo ingericht zou kunnen worden als het bedehuisje in de Mohawk Valley. Tot zijn onuitsprekelijke vreugde kreeg hij ook een kerkklok mee. In gedachten hoorde hij de niet mis te verstane roep van deze bronzen boodschapper al over de velden en wouden klinken: Kom dan!, Kom dan!

Eindelijk, in 1788, kwam het kerkje voor gebruik gereed. Samen met zes andere broeders roeide Joseph toen naar Kingston om er Rev. Stuart op te halen. Aan deze geliefde zieleherder was het beschoren om de gelovigen in de eerste dienst voor te gaan.

In 1791 werd Upper Canada een provincie en ontving in Kolonel John Graves Simcoe haar eerste goeverneur. In 1793 maakte deze kolonel een tocht van Fort Niagara naar Detroit en bezocht bij die gelegenheid ook Brant's Ford waar hij allerhartelijkst werd ontvangen. Op de terugreis besloot hij er weer aan te gaan. De ontvangst was zo mogelijk nog hartelijker en tegen dat hij vertrok had hij zijn vriendelijke gastheren beloofd er bij zijn regering op aan te dringen om voor hen een Council House te laten bouwen!

In later jaren ontving Joseph Brant als erkenning voor de vele diensten aan de Engelse regering bewezen, een groot stuk grond in de buurt van het tegenwoordige Burlington. Daar ging hij toen wonen in het huis "Wellington Square" dat hij er liet bouwen en dat verschillende van zijn tijdgenoten zeer zeker herinnerd zal hebben aan Johnson Hall, het imposante huis van Sir William in de Mohawk Valley. Vele prominente figuren van die dagen waren er van tijd tot tijd te gast. Ook besteedde Joseph in zijn laatste levensjaren zeer veel tijd aan het vertalen van verschillende Bijbelgedeelten in de taal van de Mohawks.

Toen hij in 1807 het aardse voor het eeuwige verwisselde, was de droefheid groot en 24 uur lang beierde de klok in het torentje van Her Majesty's Chapel in Brant's Ford. Hij werd ter aarde besteld op het terrein van Wellington Square, later St. Luke's Cemetery genoemd. Maar in 1850 werd zijn stoffelijk overschot opgegraven en op de schouders van een groep Mohawks dertig mijl door de wouden gedragen naar Brant's Ford waar het naast zijn geliefde Kapel weer aan de aarde werd toevertrouwd. Wéér beierde de klok, wéér kwamen van heinde en verre de diplomaten, de ambtenaren, de regeringsfunctionarissen om hem eer te bewijzen. De Indiaanse Opperhoofden droegen hun rouwgewaden en nogmaals werd Joseph Brant, geliefd en bekwaam leider van zijn stam, beweerd.

— Einde —

Her Majesty's Chapel of the Mohawks staat heden ten dage nog in Brantford en is een bezoek zeer zeker waard. De eeuwen zien er op U neer. De eerste blanke die zich in die omgeving vestigde, deed dat in 1805. Maar dat is een hoofdstuk apart. Het hoofdstuk n.l. van de United Empire Loyalists, de Mennonieten en anderen, waar ik later in dit jaar een serie artikelen aan hoop te wijden. - A.L.

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Mabel Dunham: The Grand River.

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TECUMSEH, OPPERHOOFD DER SHAWNEES INDIANEN, die bekend stond om zijn moed en scherpzinnigheid. Zijn naam leeft voort in de geschiedenis als de laatste bondgenoot van de Britten en de vriend en collega van Sir Isaac Brock, de held van Queenston Heights. (Photo welwillend beschikbaar gesteld door het Openbare Archief van Canada.)

"OP HOOP VAN ZEGEN"

De toneelvoorstelling dit jaar door "Fama", de bekende toneelgroep in Toronto gegeven, trok meer mensen dan ooit in de geschiedenis van de groep was beleefd. Dat lag aan het stuk dat opgevoerd werd: de beroemde dramatische schets van Herman Heyermans, "Op hoop van zegen", een levensecht brok mensenleven uit het spijkerharde vissersbestaan van meer dan een halve eeuw terug, ergens aan de Nederlandse kust.

Nu, daar zaten we dan in de toneelzaal van Toronto's Library, allemaal in de greep van wat geboden werd. De spelers, stuk voor stuk dilettanten, gaven zich volkomen en beeldden de dramatische situatie op ongelooflijk voortreffelijke wijze uit. Ze wisten de volle zaal geheel in hun ban te houden. Persoonlijk wil ik verklaren Fama nog nooit in zo'n steengoede vorm te hebben gezien. Aan letterlijk alles, zelfs de kleinste onderdelen was de uiterste zorg besteed. Alle spelers zonder uitzondering gaven zich levenswaar in de rol die ze speelden; niemand werkte zomaar wat op zichzelf, het samenspel, het samen opbouwen van het geheel liet eenvoudig niets te wensen over. Kniertje stak uit, ontroerde menig hart, maar dat heeft de auteur ook zo bedoeld, want alle gebeurtenissen in dit toneelstuk geschetst, draaien om deze vissersweduwe, om door deze door felle slagen en afschuwelijk onrecht zwaar getroffen vrouw, die aan het eind van het stuk door de redersvrouw met een onnozele gift en een schamele belofte wordt afgescheept . . . Toen viel het doek en klonk luid applaus. . . .

De Christelijke levensovertuiging, door God Zelf aan mensen die Hem kennen en vertrouwen geleerd en eveneens door Hem in hun harten gewerkt, is totaal vreemd aan dit stuk. Dat levensleed, hoe zwaar ook, kan gedragen worden door het christelijk geloof dat de lijder overwinnaar maakt inplaats van verliezer, paste niet in Heyermans' gedachtenwereld. Zijn oplossing is vloekend het onontkoombare door te maken, maar met gebalde vuist naar de hemel en met een machteloos "Ik neem het niet!" op de lippen.

We werden onder de bedrijven door aan het verstand gebracht dat opstand en revolutie de enige oplossing zijn. Kniertje's persoonlijke opvatting werd door het geschreeuw en getier van de anderen volkomen overstemd en naar haar oudere broer met zijn vage filosofie werd nog minder geluisterd. Het lag er duimen dik op: geloof? geloof, als je in deze van oprecht stinkende wereld opzij geschoven wordt? Mens, daar koop je niks voor!!

In andere woorden: Fama gaf dit jaar een stuk dat een totaal onchristelijke geest en een Gode vijandige houding propageert, doordat het suggereert dat we met geloof en gebed volkomen niets beginnen kunnen. Ik vraag me wel af hoe de leiding van Fama ooit besluiten kon dit stuk in het repertoire op te nemen. In elk geval had men zeker niet het recht, van posters en bulletins in de kerken gebruik te maken waarbij de mensen werden uitgenodigd te komen genieten van een bijzonder echt menselijk toneelstuk, zonder erbij te zeggen dat het deze keer lijnrecht zou ingaan tegen en zwaar kwetsend zou zijn voor alles wat hun in hun diepste wezen heilig en dierbaar is.

F. Guillaume.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.
Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Kook een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

Waar ook ter wereld, zij zal de gelukkigste Moeder in haar woonplaats zijn als U haar met bloemen verrast.

MOEDERDAG IS 9 MEI en zij zal het zeer prettig vinden als u haar deze dag herinnert met een bloemstuk of plant.
Uw dichtstbijwonende FTD-Interflora bloemist is een specialist in het blij maken van Moeders, vooral als zij ver weg zijn in een ander land. Telefoneer of bezoek uw FTD-Interflora bloemist even en hij zal er voor zorgen dat uw bloemen of planten, met een persoonlijke boodschap, op tijd worden bezorgd om haar een plezierige dag te geven hoewel u er zelf niet kunt zijn.
U stuurt een beetje van uzelf als u bloemen of planten stuurt via FTD-Interflora, the bloemisten die schoonheid en liefde bezorgen over de gehele aarde.

Congratulations

Rottevalle, Fr. 1921 — Edmonton, Alta. 1971

Congratulations to our precious parents

RIENK (RALPH) NICOLAI
and
ANTJE NICOLAI—BENEDICTUS

on their 50th wedding anniversary on May 7, 1971.

May God grant them many more years for each other and for us.

"What shall I render unto the Lord for all His benefits toward me?" Psalm 116:12.

Edmonton, Alta.:
Gordon and Jennie Nicolai.
Walter and Jean Nicolai.
Jennie and Clarence Visser.
Surrey, B.C.:
Jessie and Guy Van Tienhoven.
Surhuisterveen, Fr., Neth.:
Alice and Rev. Jack Hielema.
Edmonton, Alta.:
Mary and Daniel Vriend.
Grand Rapids, Mich., U.S.A.:
Peter and Benna Nicolai.
28 grandchildren and
1 great-grandchild.

We hope to celebrate this occasion with a family reunion later, D.V. on June 15, 1971, in Edmonton.

Stitswerd, Gron. 1921 — Taber, Alta. 1971

Zo de Here wil hopen wij met onze ouders

JACOB OUDMAN
en
PIETERTJE OUDMAN—TROOST

op 11 mei a.s. de dag te gedenken, dat zij 50 jaar geleden in het huwelijk traden.

Lacombe, Alta.:
John Oudman.
Anne Oudman—Lugtenborg.
Groningen, Ned.:
Arie Oudman.
Lenie Oudman—Spijker.
Victoria, B.C.:
Jenny Oudman.
Lacombe, Alta.:
Bill Zuidhof.
Hilda Zuidhof—Oudman.
Taber: Alta.:
Homer Oudman.
Betty Oudman—Aasman.
Chemainus, B.C.:
Walter Smith.
Rita Smith—Oudman.
Manhattan, Montana:
Stanley Kimm.
Corry Kimm—Oudman.
Lethbridge, Alta.:
Tim Bouwsema.
Tine Bouwsema—Oudman.
Victoria, B.C.:
Dick Alting.
Pearl Alting—Oudman.
Taber, Alta.:
Albert Donkerbroek.
Coby Donkerbroek—Oudman.
En 40 kleinkinderen.

Box 550,
Taber, Alberta.

1921 — 1971

Zo de Here wil hopen onze ouders,

Mr. and Mrs.
M. POSTMA

hun 50-jarig huwelijksfeest te vieren op 14 mei.

Hun dankbare kinderen:
Chilliwack, B.C.:
George and Ann Haayema.
Steenwijk, Nederland:
Saakje Van Agteren—Postma.
Chilliwack, B.C.:
Steve and Irene De Boer.
Leeuwarden, Nederland:
Oeds and Sientje Postma.
Leeuwarden, Nederland:
Gerrit and Wietske Schendelaar.
Leeuwarden, Nederland:
Folkert and Trijntje Postma.
Iowa, U.S.A.:
John and Wilma Postma.
Victoria:
Paul and Margaret Postma.
En kleinkinderen.

9681 Gibson Rd., R.R. # 2,
Chilliwack, B.C., Canada.

Geef Uw

ADRESVERANDERING

steeds tijdig op
aan de
Administratie van

CALVINIST-CONTACT

Vergeet vooral niet uw oud adres te vermelden!

Oude Pekela 1926 — Pembroke 1971

On Thursday, May 6, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

JAN DRENT
and
GEESINA DRENT
(nee HEIKENS)

their 45th wedding anniversary.

Their thankful children:
Berend and Iemkje Drent, Pembroke.
Egbert and Tiny Drent, Beachburg.
Tina and Stanley VanderVeld, Pembroke.
Ge and Ruurd Bergsma, Ottawa.
John and Betty Drent, Ottawa.
and 17 grandchildren.

636 Joe Street,
Pembroke, Ont.

On Friday, April 30, 1971, D.V. we hope to celebrate with our parents and grandparents

LAMMERT ANTHONIE SPIERING
and
DANIERA PIETERNELLA SPIERING—KOORNEEF

their 40th wedding anniversary.

May the Lord bless them and grant them many more years of joy and happiness together.

Cor & Janet Spiering, Michael, Wayne, Steven, Robert, Strathroy.
Gordon & Mary Spiering, Deborah, Caroline, Ronald, Carl, Welland.
Toni & Jim Meyer, Randall, Sonya, Tillsonburg.
Nellie & Fred Vanderlaan, Marcia, Tania, Vincent, Windsor.

83 First St.,
Wallaceburg, Ont.

On Friday, May 7th, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

PETER JOHANNES VAN DOLDER
and
LOLTJE VAN DOLDER—POSTHUMUS

their 40th wedding anniversary.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." - Ps. 37 vs. 5

Wietse and Corrie Van Dolder, Peter, John, Robert, Wilma, Leola, Stouffville, Ont.
Corrie and Arend De Boer, Gerry, Donald, Allen, Paul, Bruce, Owen Sound, Ont.
Hennie and Andy Van Dyk, Stephen, Peter, Owen Sound, Ont.
Andy and Lucille Van Dolder, Kristopher, Annan, Ont.

Open house will be held at their home in the evening of May 6th. Annan, Ontario.

Broek op Langedijk, Nd.-Holl. 1931 — Port Alberni, B.C. 1971

On May 13, 1971, the Lord willing, we hope to commemorate the occasion of our dear parents' and grandparents'

CORNELIS KRUK
and
MARIE KRUK—BALDER

We thank God for sparing their lives and hope and pray that He will continue to be near them and spare them for us all.

Hymn No. 451.

Their children and grandchildren are:

Maple Ridge, B.C.:
Jake & Lydia Kruk.
Corwin, Calvin, Gracia, Norman.
Matsqui, B.C.:
Bill & Tina Kruk.
Gordon, Martin, David, Shelly.
Maple Ridge, B.C.:
Neil & Rie Kruk.
Danny, Darby.
Port Alberni, B.C.:
Jake & Margaret Colyn.
Margaret, Cathy, Jeffrey.
Port Alberni, B.C.:
Simon & Sue Kruk.
Burnaby, B.C.:
Henry & Greta Heinen.
Ricky, Jason, Wayne.
Port Alberni, B.C.:
Peter & Bonnie Kruk.

Home address:
432 Adelaide St.,
Port Alberni, B.C.

Parrega 1936 — Port Dover 1971

On Thursday, May 6, 1971, the Lord willing, we hope to celebrate with our parents and grandparents:

WIEBE BOOTSMA
and
TETJE BOOTSMA, nee WIERSMA

the occasion of their 35th wedding anniversary.

May the Lord bless them for each other and for us in the years to come, is the wish of their thankful children:

Harry & Paula Bootsma, Grace, Wilfred, Paul, Theresa, Michael, Joel, Brantford.
Pat & Dick Mostert, Marco, Wilfreda, Corry, Anita, Newcastle.
Jack & Ankje Bootsma, Wayne, Leonard, Timothy, Port Dover.
Bill & Gertie Bootsma, Barbara, South Mountain.
Shirley & Dick Rauwerda, Ruth Ann, Suzanne, Richard, Peter, Jarvis.
Stuart & Karen Bootsma, Guy, Bradley, Port Dover
Wilfred & Trixie Bootsma, Susan Marie, South Mountain.
Jessy & Wendy at home.

R.R. # 1,
Port Dover, Ontario.

1936 — 1971

On Friday, May 7th, 1971 D.V. we hope to celebrate with our dear parents and grandparents

REMMELT GROENWOLD
and
WEIA GROENWOLD—KEIZER

their 35th wedding anniversary.

That the Lord may bless and keep them is the wish of their children and grandchildren.

Open house from 7-10 p.m. on Friday, May 7, 1971.

Simon and Bertha Dijkhuizen, Edmonton, Alta.
Kenneth, Richard, Wendy.
Gerry and Jennie Kuipers, Edmonton, Alta.
Gerald and Mark.
Herman and Audrey Groenwold, Rosevear, Alta.
Remmelt Scott, Danette.
Henry and Sandra Groenwold, Edmonton, Alta.

5903 - 95 Ave.,
Edmonton, Alta.

Enschede 1936 — Brampton 1971

With thankfulness and gratitude to our Heavenly Father, we hope to celebrate with our parents and grandparents

JAN SNYDER
and
MINKE SNYDER—STOKER

the occasion of their 35th wedding anniversary on May 7, 1971.

May the Lord continue to bless them as He has done so richly in the past, is the wish of their children and grandchildren.

Oakville, Ont.:
Eddy & Nelly DeVries, Dorothy & Gary.
Calgary, Alta.:
Keith & Femmy Snyder, Jannet & Arlene.
Brampton, Ont.:
Bob Snyder.

101 West St.,
Brampton, Ont.

On Saturday, May 8, 1971, the Lord willing, we hope to celebrate with our dear parents and grandparents:

JACOB VANDERVEEN
and
WIETSKE VANDERVEEN (nee BIJZITTER)

the occasion of their 35th wedding anniversary.

We pray that the Lord may bless them and keep them in His care, for each other and for us. This is the wish of their thankful children:

Portland, Oregon:
Hank & Ineke VanderVeen.
Kitchener, Ont.:
Bob & Pat Mills.
St. Ann's, Ont.:
Marten & Jane VanderVeen.
Welland, Ont.:
John & Marty Dykstra.
Brampton, Ont.:
John VanderVeen.

223 Elizabeth St. S.,
Brampton, Ont.

CLEAN-UP NETS 130 TONS OF BOTTLES—The biggest bottle collection in the history of Toledo, Ohio, netted 130 tons of bottles, shown being loaded into semi-trailers at the downtown Boys' Club, which served as headquarters. Sixty-three elementary schools were used as collection points, the Army provided trucks and men.

Holland 1946 — Canada 1971

We are thankful to the Lord that we may celebrate with our parents and grandparents

JOHANNES VAN DE POL
and
GERDA VAN DE POL—VERMEULEN

their 25th wedding anniversary on May 1st, 1971.

Rexdale, Ont.:
Alex & Chery van de Pol.
Jeffrey.
Cooksville, Ont.:
Elly & Andy Bell.
Brampton, Ont.:
John.
Debbie.
Anita.

Our prayer is that God may give them many happy years to come.

Hoogeveen 1946 — Brantford 1971

With much thankfulness and gratitude to God, we hope to celebrate with our dear parents and grandparents

HENRY GUICHELAAR
and
NIES GUICHELAAR—KOEKOEK

the occasion of their 25th wedding anniversary on May 8, 1971.

Their thankful children:
John & Gail Guichelaar, Kenneth.
Shirley.
Cope.
Nancy.

R.R. 7,
Brantford, Ont.

We are grateful to the Lord that we may celebrate with our parents

GEERT GEERTSMA
and
JANTJE GEERTSMA, nee BOONSTRA

their 25th wedding anniversary on May 9, 1971.

We thank the Lord that He has kept them both, all these years, and pray that the Lord may bless them for each other and for us. That they may enjoy many more years together in God's care.

Their grateful children:
Alice and Don Tuininga, Ladner, B.C., Canada.
Oeds, Sioux Centre, Iowa, U.S.A.
Hermine,
John,
Box 196, Telkwa, B.C., Canada.
and grandson
Anthony James.

With joy and thankful hearts to the Lord, we hope to celebrate on May 1, 1971 the 25th wedding anniversary of our parents:

MARTIN STEENSTRA
and
MAAIKE STEENSTRA—DE VRIES

Psalm 121.

Their grateful children:
Dick.
Bill and Jeanie.
Stewart.
Kathleen.
Doreen.
Margaret.

Clinton, Ont.
R.R. # 3.

Calvin's different summer semester

A full semester during one summer — divided into four consecutive 3½ week sessions with one course each session. May 24 to June 15; June 16 to July 9; July 12 to August 3; and August 4 to 26. Evening classes. H. Evan Runner and philosophy of education; Donald Wilson and American Indian archaeology; Peter Oppewall and Black writers; and 90 other courses for new high school graduates, for college students, and in-service teachers. *Write:* Summer School, Calvin College, Grand Rapids, Michigan 49506

CALVIN COLLEGE
I give you my heart, Lord, willingly and sincerely

Grand Rapids Bible College Offers Intensive Summer Session

An intensive three-week Summer Session in June will be held for the first time at Reformed Bible Institute in Grand Rapids. Dr. Dick L. Van Halsema, RBI President, has announced that daily classes will be held from Monday, June 7, through Friday, June 25. Students will have a choice of morning or afternoon classes.

Each course being offered may be taken for credit or on an audit basis. Credit courses may be counted toward the Bachelor of Religious Education degree, granted by RBI upon the completion of four years' study.

Faculty members and their Summer Session courses include: Dean John H. Schaal, Studies in Galatians; Mr. Bruxvoort, American Literature; Miss Gunnink, Educational Psychology; Miss Magee, General Psychology; Dr. L. Oostendorp, Reformed Ecumenicity; Mr. Van Laar, Music Literature; and, Mr. Ver Hage, Western Civilization.

The RBI Summer Session is designed for students and adults who wish to commute daily to the campus as well as for out-of-state students who wish to stay in RBI residence halls. The courses will appeal particularly to college students who want an intensive course on a Bible college campus to supplement their liberal arts education. The three-week curriculum also will attract RBI alumni working toward the BRE degree, church workers and members who want to increase their knowledge and skills, and individuals who wish to try college-level studies.

Full information about courses, registration, and costs is available now from the Registrar at RBI, 1869 Robinson Road, Grand Rapids, Michigan 49506. Early inquiry and registration are advised.

Trinity Christian College Library Head Organizing Tour to the Holy Land

Mr. Hendrik Sliekers, Trinity Christian College Director of Library Services, is organizing a summer tour to the Holy Land. The fifteen-day tour will cover the gamut of Biblical historical landmarks as well as other points of interest in the Mediterranean world. Leaving by plane from New York on July 26, the group will spend the first week exploring centers of Hellenistic and Christian culture including Rome, Corinth, Athens and Cyprus. From there they will travel to Jerusalem and spent the remainder of the trip exploring the Holy Land. An optional, week-long tour to Egypt will also be available to those who wish.

For Mr. Sliekers, this will be the second trip to Palestine since 1968. In a recent interview, he emphasized the safety of the trip and the advantages of traveling this year. He pointed out that almost all Palestine is presently under Israeli control, and therefore most Biblical landmarks are accessible to tourists. Also, Jerusalem is no longer a divided city as it was before the six-day war in 1967, and therefore is safe and completely accessible. He added that anyone who is planning a trip to the mid-east would be well advised to make the trip as soon as possible due to the uneasy situation in that part of the world. Anyone interested in the tour is urged to contact Mr. Sliekers at Trinity Christian College, 6601 West College Drive, Palos Heights, Ill., 60463.

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THE BACK TO GOD HOUR

OF THE CHRISTIAN REFORMED CHURCH
Dr. Joel Nederhood, Radio Minister.

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Calgary—CHQR	8:30 p.m.	810
Drumheller—CJDV	11:30 a.m.	910
Edmonton—CHED	8:00 a.m.	630
Edmonton—CHQT	8:30 a.m.	1110
Edson—CJYR	10:00 a.m.	970
Lethbridge—CHEC	8:30 p.m.	1090
Med. Hat—CHAT	8:30 p.m.	1270
Peace River—CKYL	7:00 p.m.	610

BRITISH COLUMBIA

Abbotsford—CFVR	11:30 a.m.	1240
Burns Lake—CFLD	1:00 p.m.	1400
Duncan—CKAY	7:30 p.m.	1500
Gr. Forks—CKGF	9:30 p.m.	1340
Langley—CJJC	10:05 a.m.	850
Osoyoos—CKOO	9.30 p.m.	1240
Penticton—CKOK	9:30 p.m.	800
Smithers—CFBV	1:00 p.m.	1230
Terrace—CFTK (Tues.)	10:03 p.m.	590
Vancouver—CKVN	9:30 a.m.	1410
Vernon—CJIB	10.00 a.m.	940

MANITOBA

Alton—CFAM	9:30 a.m.	950
Steinbach—CHSM	9:30 a.m.	1250

NEW BRUNSWICK

Fred'ton—CFNB	10:30 a.m.	550

NOVA SCOTIA

Halifax—CJCH	9:00 a.m.	920
Kentville—CKEN	7:05 p.m.	1350
Middleton—CKAD	7:05 p.m.	1490
Windsor—CFAB	7:05 p.m.	1450

ONTARIO

Brantford—CKPC	10:15 p.m.	1380
Cornwall—CJSS	9:00 a.m.	1220
Ft. Frances—CFOB	10:30 a.m.	800
Hamilton—CKOC	7:00 a.m.	1150
Kingston—CKLC	10:05 a.m.	1380
Ottawa—CFRA	8:00 a.m.	580
Orillia—CFOR	9:00 p.m.	1570
Owen Snd.—CFOS	6:00 p.m.	560
Pembroke—CHOV (Wed.)	10:30 p.m.	1350
Peterbor.—CKPT	8:30 a.m.	1420
Sarnia—CHOK	8:30 a.m.	1070
St. Cathar.—CHSC	8:30 a.m.	1220
St. Thomas—CHLO	4:30 p.m.	1570
Stratford—CJCS	2:00 p.m.	1240
Thunder Bay—CJLX	9:30 a.m.	800
Toronto—CKEY	8:30 a.m.	590

PRINCE EDWARD ISLAND

Charlottetown—CFCY	12:30 p.m.	630

QUEBEC

Montreal (Verdun)—CKVL	8:30 a.m.	850

SASKATCHEWAN

Prince Albert CKBI	3:00 p.m.	900
Regina—CJME	9:00 a.m.	1300

What of our Marriages?

by CECIL W. TUININGA

June is the time when grooms lead brides to the altar. It is indeed a fitting time for it. Not all agree and not all lead a bride to the altar. Most churches and chapels don't have altars. The phrase "to lead to the altar" undoubtedly is of Roman Catholic origin. Marriage is for them a sacrament, and sacraments must be performed at the altar. So in the Roman Catholic church only duly baptized Roman Catholics have a right to go to the altar and observe Mass with the marriage.

There is another side to this also. The Roman Catholic church believes that only the Church has the right to make laws regarding marriage "because the Church alone has authority over the sacraments and over sacred matters affecting baptized persons." (Baltimore Catechism, No. 2, p. 172) As to the state it teaches that "the State has the authority to make laws concerning their effects that are merely civil." (id. p. 172) Strictly speaking therefore, the Roman Catholic church sees the marriage of its members as belonging entirely to the Church. That the State does have some part in it is admitted, but that is only legal and civic and of little importance. It teaches concerning civil laws in marriage (of a Catholic and Protestant): "The state holds the marriage to be valid in state law. And all Catholics hold the marriage to be civilly legal. But the state says nothing whatever about God's view of the matter, and the Catholic Church declares the marriage null and void before God, and therefore in conscience." (**Radio Replies**, Rumble and Carty, p. 259)

That is one extreme and we reject it. There is another extreme, where marriage is made loose from both Church and state. Yes, such marriages do take place. We read in The Standard Bearer, (Vol. XLVII, No. 11, March 1, 1971, page 253) "Someone told me a short time ago that a wedding was 'solemnized' with only the bridegroom and the bride with their attendants standing before the assembly. There was no minister to be seen. The groom and the bride spoke their vows to each other, and only after that did someone arise to declare them husband and wife. That is a far cry from what the fathers were talking about in the Church Order, isn't it?"

Lest anyone think that this is a far-fetched tale, that such a thing could not happen among us, I want to inform you that I was confronted with a marriage form recently that was very little removed from the above. Actually I was asked to witness the marriage and speak a few fitting words concerning marriage. For the rest it was the best man, the bridesmaids, the parents, and couple that would perform (solemnize) the marriage. The vows were to be spoken by groom and bride. Both Church and State were out of the picture, except that the State demands that its prescribed forms be signed. By law room had to be made for this signing.

Well, what of it? Isn't marriage strictly a matter between bride and groom? Isn't the important and binding element in marriage the troth spoken between them? Isn't marriage a sphere by itself with its own peculiar sovereignty? Isn't the love of two Christian young people more important than any signed statement?

These are a few of the questions being asked today. Some answers are given in forms written and the manner in which marriages are solemnized. From these answers we learn that some view marriage as the sphere of the covenanting couple, and that neither state nor church have anything to do with it, or at best, very little. Since many new forms are being written and marriage is loosened from the church to all intents and purposes, it is time that the church takes a closer look at this.

On the part of some it seems to be fashionable to belittle the Church. Strangely enough, when it comes to marriage nearly everyone wants to be married in church, even though they really don't want the Church to have part in it. It is evident that, if the state did not insist on it, many would forget about the minister. But now the state says that couples must be married either by a civic agent or someone ordained by a religious body. Since it does not look right to go to a civic agent, and since we do want to have a wedding "in church", it is best to ask the minister to solemnize the wedding. The state demands that he do so, so he should at least be present and take some part.

We must be thankful that the state insists on this. It understands that as the homes go so the nation goes. It seeks to have marriages solemnized in such a

(Continued on page 12)

Let's Play Chess

Editor: Charlie Hess

SOLUTIONS OF THE PROBLEMS IN FEBRUARY

Nr. 432 (Wainright)

This "bowling" problem was the easiest of the two we had of that kind: 1. Q-KB2. Now the whole affair depends on three different Pawn moves:

a. 1. —, P-B6; 2. Q-R2ch, P-B5; 3. Q-R5ch, P-B4; 4. Q-R8 mate.
b. 1. —, P-Q6; 2. N-K3ch, K-Q5; 3. N-B5ch, K-B6; 4. Q-QN2 mate.
, K-Q4; 4. N-K7 mate.
c. 1. —, P-K6; 2. Q-B3ch, P-K5; 3. Q-KR5ch, P-K4; 4. Q-B7 mate.

Nr. 433 (Gooderson)

This excellent two-mover got a well deserved first prize in a tournament. The key can easily be found but some of our men struggled with the threat. Only 1. N-N3, thr. 2. N-K2 mate works. 2. B-K5 mate cannot serve as the threat because the black K would escape to K6.

Nr. 434 (Keller)

This brother problem of # 433 is the hardest of the two. The shown B-sacrifice is not evident at all. 1. B-B3! with three variations (different black moves!):

a. 1. —, PxB?; 2. Q-Q1 mate.
b. 1. —, P-Q6; 2. Q-KR1, P-Q7 (forced); 3. K-R2!, P-Q8/Q (forced); 4. QxQ mate.
c. 1. —, P-K6; 2. Q-B3 or K1ch, P-K5; 3. Q-R5ch, P-K4; 4. Q-B7 mate.

I think we all agree on the special qualities of this problem.

Nr. 435 (Hartong)

The last problem in this month was not less tricky than any of the others. 1. B-KB6! makes the B face the black B to the left and the black Q to the right. And that is the core of the matter. Just wait for any black move and mate will follow. 1. B-B6, thr. 2. N-K8 mate? is wrong because 2. —, BxB would follow; thr. 2. N-K6 mate? is not good either because the N blocks the Q and the K may escape to KN1.

DUTCH

432. 1. Df2, d3; 2. Pe3, Kd5; 3. Pf5, Kc3; 4. Db2 (3. —, Kd7; 4. Pe7 mat) etc.
433. 1. Pg3, dr. 2. Pe2 mat.
434. 1. Lc3, d6; 2. Dh1, d7; 3. Kh2, d8/D; 4. Dd1: mat etc.
435. 1. Lf6 tempo.

★

THE FEBRUARY LADDER

Names	Points & Problems 432 (3)	433 (2)	434 (3)	435 (2)	Sub-Total (10)	Previous Total	Total
G. VandenBerg (II), N. Burnaby, B.C.	3	2	3	2	10	77	87
A. Renema (II), Duncan, B.C.	3	1	3	2	9	68	77
T. Palmer (III), Wayne, N.J., U.S.A.	—	—	3	2	5	69	74
G. C. Lok, Vancouver, B.C.	—	0	2	1	3	46	49
S. J. Prinsenberg (II), Vancouver, B.C.	3	2	3	2	10	38	48
A. Brumsma (II), Chatham, Ont.	2	2	2	1	7	33	40
B. Kobes (II), London, Ont.	3	2	3	2	10	25	35
H. Binnema (I), New Glasgow, N.S.	—	—	3	2	5	27	32
F. Reinink (II), Walton, Ont.	3	2	3	1	9	19	28
W. H. VandenBorn, Edmonton, Alta.	3	2	3	2	10	10	20
P. J. Pols, Pickering, Ont.	3	2	3	2	10	9	19
A. Schuitema, Barrie, Ont.	3	2	3	2	10	8	18
B. Dikland (I), Brockville, Ont.	1	1	3	2	7	6	13
J. VanderWekken, Clive, Ont.	—	2	—	2	4	8	12
H. R. Los (I), Windsor, Ont.	2	2	3	1	8	(90)	8
W. Triemstra Sr. Ottawa, Ont.	3	0	3	0	6	"back"!	6
H. Janssen, Ancaster, Ont.	—	—	3	2	5	new!	5

REMARKS

This ladder is still longer than the last one. Welcome to Mr. Triemstra who joined our contest again. My administration tells that he arrived as No. 7 on the list. That is quite long ago! He got the same number again, while Mr. Janssen, our newcomer, was enrolled under Nr. 117! Welcome, climber! I hope both of you will enjoy your trip to the top. The problems in February were not too hard which is proven by no less than 6 men who scored maximum. I was happy to notice that so many of you liked the problems very much. At the moment we together are making our contest famous. Remember, we have room for many more contestants! Let's try hard to get them in!

THE WORLD AROUND US

Racism in Britain

Three years ago, Enoch Powell was an unknown Conservative MP. Today he is well known in the Western world and his name brings strong reaction, either for or against, in Britain. Many people call Powell a racist and denounce him vigorously. Others have called him a prophet and seem willing to put him on a pedestal next to Churchill or De Gaulle. Powell himself denies that he is a racist. His theory of race is very simple. Different coloured races are inherently different and cannot get together for any length of time when they are forced to live side by side. Therefore, it is lunacy for Britain to allow coloured immigrants into the country because eventually it will bring a bloodbath.

When Powell first put these thoughts into words in a public speech, there was a political uproar. Edward Heath, then leader of the Opposition, dismissed Powell as defence spokesman in the shadow cabinet. But the London dock workers demonstrated in his favour, and when Powell ran in the last election, his votes increased sharper than any other member running for reelection. A Conservative Party colleague commented, "Powell is mad. He behaves very strangely. He sits and mumbles and stares those great big eyes at you". But Sir Charles P. Snow, the noted author, has a different view. He said, "Powell is an exceptionally clever man. I have known him since he was a student at Cambridge. He's not a simple man. He looks like one of those extreme oddities English politics throws up from time to time — a man of rare intellectual power who never quite gets the top job."

As far as Powell's career is concerned, Snow may well be correct. Powell, now 58, was professor of Greek at 25, and an author and authority on Herodotus. He is an accomplished linguist. At 32 he was a general in the army. He also has a reputation for being an incredibly hard worker. A loner as an MP, he has mastered many technical subjects — economics, housing, health, defence — but has resigned from, or refused, government positions under Harold McMillan and Sir Alec Hume. But the man's brilliance still leaves unexplained why many millions of Britons suddenly admire him and see him as the one man who speaks the truth about Britain. Obviously, the seeds that Powell is sowing fall on fertile soil in Britain.

There is no doubt that the race question is a hot political issue in Britain today. The latest government proposals provide for a further restriction on coloured immigrants, and this is in addition to the strict regulations already on the books. The whole problem of race is relatively new to Britain. There were virtually no coloured people in the country before World War Two. Not until 1954 did the first immigrants come into the country in sizable numbers — at first West Indians, then Indians, and finally Pakistanis. Ironically enough, some of the first immigrants were recruited by certain British firms, such as London Transport, because they could not find Britons enough for the jobs that were open. Soon the initial few were joined by many thousands looking for a place where it was possible to advance. Most of the new people settled in the industrial centers of high employment and were promptly taken up in the labour force.

But already in 1958, when there were only 200,000 coloured people in Britain, there was already a small scale race riot in the Notting Hill area of London. In 1962 Parliament enacted the Commonwealth Immigrants Act to restrict the flow. During the last decade, some 50,000 coloured immigrants came to Britain annually while the restrictions were being tightened. The influx in the last few years — made up mostly of dependents of parents already in Britain — has been considerably reduced. Right now, only those with specific skills or those with jobs waiting for them are being admitted.

It is estimated that there are now about 1.75 million non-white immigrants in Britain. This means they make up about 3 percent of the total population of 55 million. Since the immigrants have not settled in a few centres, there is not the ghetto type settlement which is so prevalent in the bigger cities in the United States. Nor has there been the open discrimination such as was the case in the U.S. for so long. But studies have documented that racial discrimination — in finding a job, a home, a daily life — remains widespread. It is a very English type of discrimination, more subtle and subterranean than that found in the United States. As one West Indian put it, "The English never try to hurt a man to his face. We call it hypocrisy and they call it diplomacy."

The effect is, of course, the same. One immigrant from Barbados put it this way, "In America, racism is blantant; there is no doubt about it. Here they shoot you with a silencer on the gun and a smile on the face and no one realizes what's going on . . ." Parliament has enacted anti-discrimination legislation covering employment, housing and the provision of goods, facilities and services, but it is difficult to enforce, and no one seems very interested in seeing it enforced. While there was lots of work, there was no problem for the immigrants to get employment, but now that Britain is having a labour surplus things get more difficult for the newcomers. There is also another difficulty. The people who first came over were glad to take any kind of work; they had not been used to much and all they were interested in was to find work and to get ahead. But their children, many of whom are now teenagers ready to join the labour force, have been educated in Britain, and they have higher expectations than their parents. They expect, and eventually may demand, that they be given the same treatment as the whites.

So far there is little evidence that violence is in the making. There are a few black-power movements but they are small and have little influence. As long as the numbers of the non-whites remain small, they will have difficulty getting a white champion. No one in Parliament is interested in actively defending such a small, and widely dispersed minority. Besides, public opinion seems to be on the side of Enoch Powell. Powell's latest speeches have accused the government of falsifying the figures. He maintains that there are many more coloured people in Britain than the government says, and that by 1985 their numbers will have grown to at least 4 million. Government spokesmen deny this and there seems no reason to accept Powell's version of the numbers.

What the future holds no one knows. Those concerned with race relations foresee two main areas of future trouble. One is when sizable numbers of non-white youths will begin looking for work; the other is when the non-whites begin to move into the suburbs. The latter could well set off the type of difficulties and blatantly discriminatory tactics that have taken place in so many of the cities of the United States. Hopefully Britain will be able to handle the situation in a more Christian manner.

J. J. Bout.

World of Young Writers

YOUNG WRITERS OVER 30 ISSUE

• This issue is devoted entirely to writers who are over 30 years of age. The material presented here was selected from many pieces of writing received over a period of time. Some of the work is well-written; some whose form may lack the acceptable standards of creative writing make up for such lack by a mature feeling and a content which seems to come with the years.

Children's Contest

• Due to a little accident by which the editor of this department suffered temporarily from impaired vision (physical), the judging of the children's contest has been delayed for a few weeks, Please bear with us. Part of the entries are now being read by another qualified person.

NaCl = Salt

Reflections, by Baldwin DeKat

I

ILLUSTRATION

Among some forty boats bobbing on the dirty water of the Scheveningen harbor, Dirk Baak spotted Uncle Casey's fishing vessel. It was an old black trawler with green trim around the chimney. The nets that hung from the back of the boat were blackened by much use and by repair.

Everything smells of herring, Dirk thought as he walked up the gangplank. He found Uncle Casey in his cabin. Uncle was a tough-skinned, rough-mouthed, groovy-handed fisherman. His face, with its deep blue staring eyes, looked like it had been lived in. Wind and water had scarred his cheeks and forehead. When Uncle walked the deck, he pushed the force of his weight against the up-and-down and sideways movements of the vessel. Dirk could recognize Uncle's sailor's step from a long distance. As Dirk entered the cabin, Uncle spat a mouthful of brown chewing tobacco straight into a spittoon that stood next to the stand-up desk.

"Well, for land's sake," Uncle said slowly. "If that isn't Arie's boy." He put a melody to the last words.

"Yeah you, Sir!" Dirk imitated the dialect.

"Good to see you, boy! What brings you here?" Uncle grasped Dirk's hand and put the other on the boy's shoulder.

"I was out for a walk, and thought I'd stop in to see you."

"Glad you did. You chew?"

"No, thanks. Only peppermints on Sundays."

"Make yourself at home. I'll be right with you. Got to finish this thing here. Won't take long."

"Okay, I'll wait." Dirk sat down on a bench near the cabin window that looked out on the fish market. Hundreds of empty wooden barrels, held together with iron bands, stood stacked in a pyramid-like way on the cobblestone quay.

"What are all those barrels for, Uncle?"

"You mean the ones on the quay?" Uncle said without looking up?

Chris nodded yes.

"We use them to store the herring we catch. When we're out to sea we take the guts out of the fish. Herring goes in rock salt and into those barrels. Some fish gets pickled, but most herring is salted. The rock salt keeps the fish from spoiling and gives them flavor."

Dirk was staring at the barrels long after Uncle Casey was finished talking. Maybe that's what it means to be the salt for all men, he thought. Maybe it's like rock salt in a barrel that keeps herring from rotting away.

"What's the matter, boy?" Uncle said. "You look as if you're seeing ghosts."

"Not really," Dirk smiled. "I'm just thinking about something."

"About girls or something?"

"No, nothing like that. Just thinking."

Better not tell Uncle, Dirk thought. He won't understand anyway. He'll think me a religious fanatic. No use bringing up the subject. People like Uncle just don't see it like it is. They first pick your words apart by asking who's the salt and who's the herring? Then they turn it all around. They're like salt when they talk, but their lives smell like the fish market. So what's the use?

"All right," Uncle said after a pause. "Let's go below and see the engine room." He took Dirk down the narrow ladder that led to a hot room that smelled of diesel fuel. Uncle explained the pieces of equipment that belonged to the steam engine. Then he went on to show how the fish nets are let down into the sea and rolled back inside the vessel after a catch. "We take out the insides of the fish, add the salt that we keep in these big sacks to protect it from sea water, and into the barrel they go," Uncle said.

"Thanks for showing me around, Uncle. It's getting dark and I've got to go home."

"Okay, boy. Say hello to the folks."

Dirk left Uncle Casey working at his logbook by the light of a kerosene lamp. When he walked the plank back to the shore, Dirk felt as if he had learned something about a lot of things. The thought of salt dwelled on his mind as he walked past the barrels on his way home.

Am I really like salt that keeps men from rotting away in this barrel full of people? he wondered. Do I give life just a little more flavor by my presence?

II

SALT OF THE EARTH

In the heat of the day, salty sweat runs from the forehead of a farmer at work. The sweat falls to the earth, which absorbs it. Man-at-work changes his energy into salt for the soil.

If Jesus' words were as King James authorized them, they said, "You are the salt of the earth."

Is that what Jesus meant? Did he say that man's toilsome work, his input, becomes the output of salt for the earth? Did Jesus imply that in a man's power struggle with the earth (the cultural mandate), he also works out the salvation of the earth with its soil, water, rocks, plants and animals?

In the Calvinistic system work plays an important, almost redemptive, role. But in our era of increasing leisure time, technological regimentation, and the celebration of man, even kicking a stone along a country road may be considered as work. Gainful employment is not necessarily connected with monetary compensation. A man who hits a small ball with a little steel-footed stick, is doing work. Kicking the stone or hitting the ball cannot be expressed in values of dollars and cents, but both represent work. Both of these are valuable in our society. They are the salt that prevents intra-personal relationships from getting sour.

Is that what Jesus meant?

III

SALT — NOSTALGIA

On the cheeks of some religious chagrin bitter saltine tears crystallize. He whines and wails about the loss of Paradise. He dreams of a Utopia which he thinks should be here but isn't. His world-and-life view is based on the notion that Jesus said, "Work out your own salvation with weeping and wailing."

The chagrin is that kind of salt for his neighbor: bitter saltine Christianity is his cup of tea.

Jesus did not say: you are the salt bags, but the salt, ready for use, tasty, spicy flavor for uncommonly gracious food.

IV

SALT — CONDIMENT

"You are the salt for all men".

"If you can taste the salt," someone has said, "there's something wrong." Too much religiosity has a bad taste. Men spit it out.

A large salt manufacturer uses the slogan, "When it rains, it pours." I can't believe that Jesus meant it that way. Pouring on the salt so thickly that your girlfriend needs to wear an umbrella on a date, is not my idea of a tasty Christianity.

Ask the cook! Salt should be sprinkled, sparingly used, carefully measured." Some like it hot," you say. Granted. But too much hot stuff is bad for the heart. Why not cool it a little by using the salt wisely, sufficiently, at the right time and in the right place?

If you use the salt that way, it won't eat a hole into someone's stomach.

— end —

Prayer

With each mumbling word I'm saying,
I'm thanking God with all my heart.
Each morning I awake,
With a prayer, a new day start.

It starts with prayer, and so begins,
In the most active kind of way.
I pray to my Heavenly Father,
Please help me make this day.

Nita

★

Friends of my friend are my friends

I ran across an old friend,
He had been a buddy of mine.
I asked him how was everything,
Not bad, but not too fine.

He was not a guy to gripe,
Was good, and very kind,
But things were bothering him a lot,
It cluttered up his mind.

Help me with my problem, friend,
He pleaded with tearful eyes,
He looked and sound real humble,
It caught me by surprise.

His emotions get the best of me.
This wasn't a real good sign.
So I told my friend about Jesus,
Because he was a buddy of mine.

Nita

★

Winter

The virgin snow on sterile ground
The withering wind strafing the river —
Are we, turned inward at the fire,
as stripped and naked as the dormant trees
without a trace of growth or fruit,
bereaved of even memories?

— Dee Broer

★

Old Chureh

The light subdued
Till the sun in sudden bursts
through a stained glass
transforms the multitude
to beings glorified.

— Dee Broer

★

God's Presence

I used to try to hide from God,
But he was quite insistent.
His presence was so reassuring,
I offered no resistance.

It meant so much to know him,
My burdens were so much less
It was really nice to know,
How wonderfully I was blessed.

Nita

★

Plea

Our church, our love, our life, our hope.
We search but do not find much freedom,
nor happiness in many ways.
Oh Lord, we are so busy.

While watching over this Church of yours
we lost the gift of caring love.
Defending rights, denying room to live.
Oh Lord, we are so busy.

We are concerned with many things.
No subject is forgotten,
except the one, the only one.
Oh Lord, we are so busy.

God's gift of grace is Jesus Christ.
Receiving this should change our hearts
from stone to hearts of flesh.
Forgive us Lord, we're busy.

His Church, not mine nor yours.
Remember generations:
to fight the fight that's good
should keep us more than busy.

H.V.

★

Spiritual Reunion

How did you find real happiness?
I was asked, and found so much peace.
I traveled the road of contentment,
That put my mind at ease.

And on my way I chanced to meet
A man who had suffered much.
And when I mentioned God to him,
He confessed he had been out of touch.

I was happy I could talk of God,
And how he had blessed me so.
How my cup runneth over,
I was glad to let him know.

The kindly man had thanked me.
And went on his humble way.
I had re-acquainted him with God,
Oh what a happy day.

Nita

Miracle

I had a glimpse of paradise
Experienced this love
When He told me, He died for me
Oh wonder from above.

I heard it first when I was young
My mother spoke so oft
about His grace and loving care
Her voice was clear but soft.

And as I grew and went my way
as young man through life's storm,
it was His Hand that guided me
Unnoticed in its form.

I had no time to care for Him
except when I was scared.
Then I could pray and call His Name
He proved to me He cared.

The moments I did share with Him
were few and short indeed.
But not this Love for me did change,
Did He not wash my feet?

It broke His heart. The things I did
or did not do. Abound.
And as I travelled on through life
He looked for me and found.

From boy to man was also hard
especially alone.
At least that's how I looked at it,
for He called me His own.

I knew with me He was concerned.
I met Him every day.
But I had little time for Him
and pushed Him far away.

As married man I should have changed.
A partner now I had.
She gave me all a man could wish
But oh the life I led.

I never did deny He lived
or say that God was dead.
My life was just an empty pool,
I only lived for bread.

Oh God, my sins were scarlet red
the day I heard your call.
Protect me now from day to day,
Sustain me lest I fall.

H.V

poetry
•
essays
•
short stories
•
drama
•
non fiction
•

Editor:
COR W. BARENDRECHT

•

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Type (if possible) or write legibly, on 8½ x 11 inch paper. Double space (except poetry); use only 1 side of numbered pages. Enclose a cover sheet, stating: Name, address, Title of work, school level or profession, and age.

•

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Wat zal ik, met Gods gunsten overlaan,
dien trouwen Heer voor Zijn gena vergelden??
'k Zal bij den Kelk des heils Zijn naam vermelden
en roepen Hem met blijd' erkent'nis aan.

Heden verloste de Here uit zijn lijden en nam tot Zich onze geliefde man, vader en opa, broeder, zwager en oom

GERRIT VAN ROSSUM,

echtgenoot van Frederica de Munnik, op de leeftijd van 71 jaar.

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en kleinkinderen.

Monster, 14 april 1971.
Madeweg 48.

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Uit Holland ontvingen we het droeve bericht, dat op 18 april 1971 is overleden, na een ernstige ziekte, onze lieve zoon, broer en oom

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bijna 48 jaar oud,

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Barrie Five Request Ontario Court of Appeal to dismiss Judge Carter's Precedent-Setting Ruling!

By Gerald Vandezande

The Ontario Court of Appeal has been asked to set aside the precedent-setting Reasons for Judgment issued by County Court Judge A. M. Carter against the Barrie Five.

The five Barrie-area tannery workers are suing Local 178LF of the Amalgamated Meat Cutters and Butcher Workmen of North America (AFL-CIO/CLC) as well as their former employer, Robson-Lang Leathers Limited, for wrongfully conspiring to deprive them of "their employment and of their rights under the collective agreement, and under the law." The men are also seeking a declaration that they were denied "natural justice" while they were trying to have their unique civil-rights dispute with the Union and the Company settled via the grievance procedure. The Barrie Five lost their jobs because they would not join Local 178LF on account of the Union's refusal to honour the Bible as it applies to labour relations.

On March 22, 1971, Judge Carter approved two motions filed by the Union and the Company asking the Court to strike out the 17-page Statement of Claim submitted by the Barrie Five — Jan Drogt, Thomas Grasmeyer, John Ploeg, Albert Vanderhorst and Dirk Van Dalen. They are all members of the Barrie General Workers Local affiliated with the Christian Labour Association of Canada, an independent Canadian labour movement committed to Biblical principles.

The Judge rule that the Court is "without jurisdiction" to hear the Barrie Five's action since, in his view, the action of these christian workers involves the interpretation of a collective agreement, which is supposedly a subject for arbitration proceedings only.

In his 17-page decision, Judge Carter made it clear that he believes workers are **not** entitled to be represented by their own counsel in a grievance procedure under a collective agreement **even when the Union adopts a position that is entirely adverse to the workers' civil rights, views and interests,** as was the case in Barrie. Accordingly, Judge Carter ruled that the Barrie Five were **not** entitled to legal representation when the Union's Plant Committee and International Representative together with the Company's Management and Industrial Relations Consultant met to consider the Barrie Five's grievance, which involved the legal interpretation of the collective agreement that supposedly required them to become members of the Union as a condition of their continued employment. The Judge argued that the so-called legal representation principle, which was first established by the Supreme Courts of Canada at the **Arbitration** level in the case of Dirk Hoogendoorn versus the United Steelworkers of America, should not be applied at the **Grievance Procedure** level despite the fundamental freedoms at issue.

The Barrie Five's Notice of Appeal lists no less than thirteen grounds why Judge Carter's negative ruling should be set aside. The Notice states that Judge Carter erred in holding that the Barrie Five's civil-rights action against the Union and the Company was barred by the Rights of Labour Act. The Barrie Five also claim that Judge Carter erred in failing to hold that they were entitled to be represented by counsel at Step 3 of the Grievance Procedure, that they had been deprived of "natural justice" and that such deprivation gave them a cause of action against the Union officers.

It is furthermore alleged that Judge Carter erred in failing to hold that the officers of the Union "owed a duty to fairly represent" the Barrie Five and that the Union officers "failed in this duty". The Notice of Appeal also charges that Judge Carter erred in holding that the Barrie Five "had the right to request or to initiate arbitration proceedings" and that they "were barred from asserting their rights in court."

Judge Carter's disturbing decision may even be appealed to the Supreme Court of Canada. The civil-rights problem is considered to be a very **basic** one. If the Court finally decides in favour of the Barrie Five, its ruling could seriously affect the **exclusive** bargaining rights theory and representation practice of **one** trade union per plant as well as the civil right to freedom of association and religion. A favourable ruling would also help spell the beginning of the end of **compulsory** unionism.

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See page 8 for

Anniversary Announcements

What of our marriages ?

(Continued from page 9)

way that good stable homes will be established. It rightly insists that couples sign the dotted line, that accurate accounts are kept of marriages, for these are vital statistics. We agree; all of us.

Is marriage of less concern to the Church? No, rather, of much greater concern. It holds for the Church too, that as the homes go so goes the church. Marriage is a vital matter. Scripture commands all young people to marry only in the Lord. The Church charges consistories to see to it that this is done. Every consistory ought to know that mixed marriages eventually destroy the Church and that a mixed marriage does not really form a home. It is broken from the beginning.

But of greater importance is the fact that the Church is made up of covenant homes. It is a grave mistake for a Church to treat marriage as though it did actually for one of the vital units in its make-up. This thinking is too prevalent. That is why so many can so lightly dismiss their duties towards the Church its offerings or other obligations. If both believing couples and the Church of which they are members, see the importance of marriage in Christ's Church, there would be a greater concern that marriage be solemnized in a Church service and with its blessing.

That sphere-sovereignty does not make one sphere free from the other should be evident to all. The Church must honor the State. Dr. A. Kuyper in his book "Ons Program" is concerned to point out that before a Church solemnizes a marriage it must make certain that the requirements of the State have been fully met. (p. 393) But the duty of a Church does not end there. Our old Church Order spelled it out this way, "Since it is proper that the matrimonial state be confirmed in the presence of Christ's Church, according to the Form for that purpose, the Consistories shall attend to it." (art. 70) There was, I judge, a good reason for saying it this way. Monsma and Van Dellen state it this way, "Confirmation of the matrimonial state by the Church implies, first of all, that the Church and the domain of the covenant of grace which it occupies officially sanction the marriage in question; and secondly, that the Church in its special prayers specifically pleads for God's blessing upon the marriage. The interest of the Church in the marriages its members contract is just as real and vital as the interest of the relatives and of the state in these marriages. The Church should therefore be recognized. The marriages of its members means much to the Church because God builds His Church covenantally through the seed of the Church." They also suggested that "Our Ministers and Consistories should discourage the use of our church auditoriums for private weddings. Regular Church weddings should become common. Private weddings performed in the church building will only retard the general introduction of Church weddings." (The Church Order Commentary, Van Dellen & Monsma, p. 287) (Similar words are found in ne Revised Order Commentary on page 267.)

The reason article 70 was changed was not that it was not Scripturally founded. It was. Common practice ignored it. And since this was the case synod adjusted to practice. In the Acts of Synod 1949, page 123 the advisory committee states "This article of our Church Order is increasingly becoming a dead letter. It should either be removed or observed by the churches." It was removed. The new article retains only glimmerings of the old. Rev. Monsma evidently felt that this was a step in the wrong direction when in his revised Church Order Commentary he wrote, "Yet in this day of loose living, of divorce and adultery, it is a laudable thing when some of our young people desire to exchange their vows and begin their married life in the midst of the Church of Christ, their brethren and sisters in the Lord." (Id. 268) Dr. B. Wielenga, in his book "Het Huwelijk Als Inzetting Gods" has many beautiful things to say about the relation of marriage to the Church. I want to quote just a few words. He says about marriage that ". . . something takes place, a solemn, weighty, holy transaction, that arbitrates over two lives, which involves the extension of God's Kingdom and the establishment (opbouw) of the congregation." (Id. p. 265) He speaks of a church wedding taking place in an official worship service as taking place ". . . in the presence of God, in His name, to His glory. The Most High God sanctifies His abode. Therewith he also sanctifies the marriage. The Church becomes a place of a wedding feast. The marriage becomes an ecclesiastical consecration service." (Id. p. 265) (I have freely translated — C.T.)

Dr. Wielenga conveys to us in beautiful words how our forefathers regarded in its relation to the Church. Something of its beauty is spelled out for us in the book of Ephesians, especially in chapter 5 the verses 21-33. And the blessings that accrue to God's people in an official church service is taught and emphasized in Scripture. (Hebrews 10:24-27) That is why the early New Testament church was so concerned to maintain it. (Acts 2:42) We are losing both, that is, the deep value and importance of our official church services, and the place of marriage in our church.

No, marriage is not a matter of the bridal pair alone. It is sad to see how loosely we deal with it, and how the many new "home-made" forms tend to greater disunity among us. Consistories ought to be more insistent that there be church weddings, and that couples use the prescribed form. Our Church Order expects this; unity among us demands it. If couples insist on using self-formulated forms, they should either ask a consistory to approve it, or be married outside of the church. And consistories ought to be firmer to guard against this very dubious practice increasing among us.

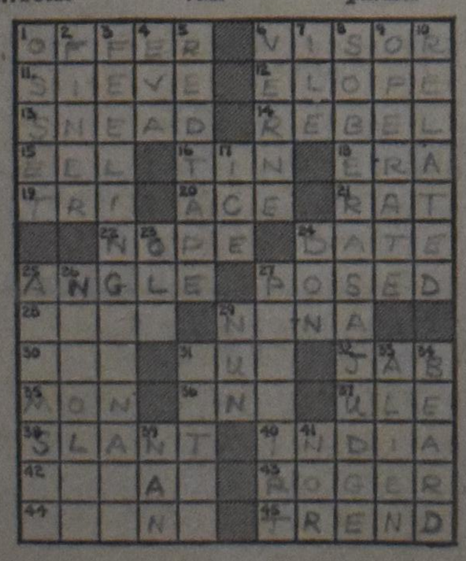
In conclusion, I believe it is important that couples be made aware that at the time of engagement they speak troth to one another. Scripture speaks of this as a time of betrothal. When marriage takes place there is much more taking place than a repetition of engagement vows. Here both Church and State are fully involved. The State insists that its prescribed forms are duly signed and registered. The Church should do no less, and Christian young people should expect the Church to do so. If our present (recently revised) marriage form is in need of improvement, let us work at it together, but let us not each go his own way. This apparent looseness can only work harm, lowering the high regard we ought to have of marriage, and severing it even more from its rightful place in the Church of Jesus Christ. It is time, as I see it, that we give earnest thought to our marriages, the more so as we see a measure of contempt for the Church of Jesus Christ growing among us.

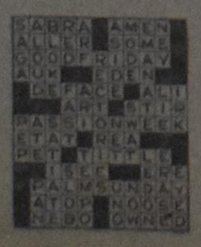
AWWW, GEE—If I must, I must, is the expression on the face of this young orangutan as it gets its weekly bath at Vilas Park Zoo, Madison, Wis.

CROSSWORD PUZZLE

ACROSS
1. Proposal
6. Part of a cap
11. Sifter
12. Abscond with a paramour
13. Well-known golfer
14. Insurgent
15. Lamprey
16. Stannum
18. Period
19. Numerical prefix
20. Goodman ——
21. Traitor
22. "No sirree"
24. Appointment
25. Point of view
27. Propounded
28. —— Blanc
29. Zola novel
30. Coin of Timor
31. —— Fawkes Day
32. Poke
35. 30 days (abbr.)
36. German conjunction
37. Mexican tree
38. See 25 Across
40. —— Ink
42. Hebrew prophet
43. Jolly ——
44. Thomas
45. Drift

DOWN
1. Central Caucasian
2. More exquisite
3. Slightly soused (3 wds.)
4. Acting Saint
5. Symbol of bureaucracy (2 wds.)
6. Captain Nemo's creator
7. Island (Fr.)
8. Unintoxicated (4 wds.)
9. Manage
10. Consanguineous
17. Frost
23. Danube tributary
24. Comedian, —— Rickles
25. Gathered
26. Type of story
27. Anything profitable (2 wds.)
29. Resident of a convent
31. Spunky
33. Foreign
34. Vandyke, for example
39. Miss Fabray, to friends
41. Neither's partner





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